﴿أَلا إِنَّ أَولِياءَ الله لا خَوفٌ عَلَيهِم وَلا هُم يَحزَنونَ﴾

(يونس: ٦٢)

Final Moments of the Pious

In the name of Allāh, Most Gracious, Most Merciful.

All praise be to Allāh, Lord of the Worlds, and

peace and blessings be upon His Messenger Muḥammad,

Mercy to the Worlds.

﴿أَلَا إِنَّ أَوْلِيَاءَ اللهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾
(يونس: ٦٢)

بزرگوں کے
وصال کے احوال

Final Moments of the Pious

SHAYKH AL-ḤADĪTH MAWLĀNĀ YUSUF MOTALA (RA)

azhar
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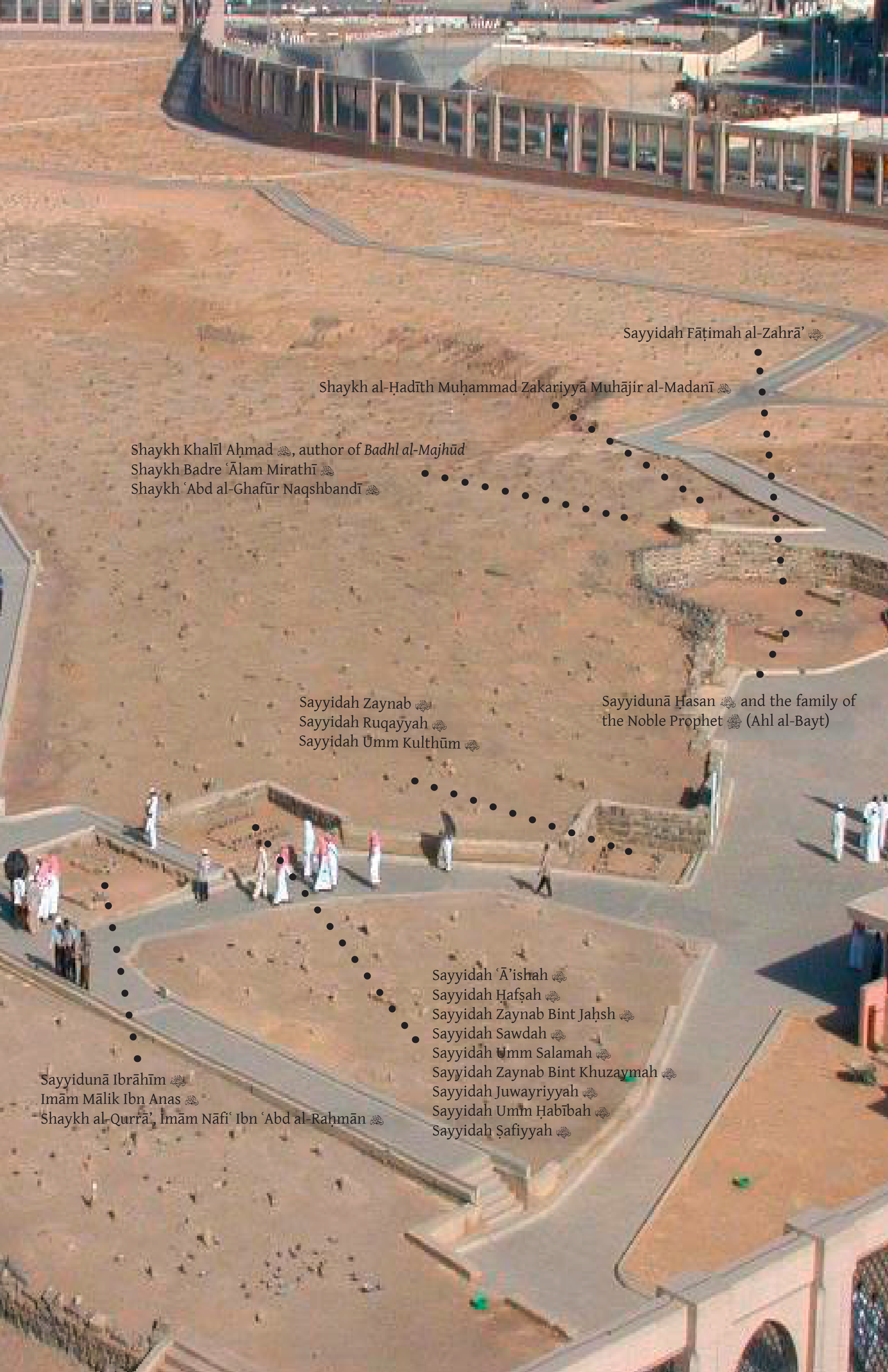
Obedience to the Messenger ﷺ

Miracles and Excellence of the Friends of Allāh

The Beauty of Prophet Muḥammad ﷺ *as Reflected in Lectures on Ṣaḥīḥ al-Bukhārī (Volume 3)*

Manifestations of Prophet Muḥammad's ﷺ *Beauty: The Hearts of Allāh's Saints (Volume 2)*

Listen! Indeed, the friends of Allāh - neither will they fear nor will they grieve.
—Qur’ān 10:62—


Sayyidah Fāṭimah al-Zahrā’
Shaykh al-Ḥadīth Muḥammad Zakariyyā Muhājir al-Madanī
Shaykh Khalīl Aḥmad, author of *Badhl al-Majhūd*
Shaykh Badre ʿĀlam Mirathī
Shaykh ʿAbd al-Ghafūr Naqshbandī
Sayyidah Zaynab
Sayyidah Ruqayyah
Sayyidah Umm Kulthūm
Sayyidunā Ḥasan and the family of the Noble Prophet (Ahl al-Bayt)
Sayyidah ʿĀ’ishah
Sayyidah Ḥafṣah
Sayyidah Zaynab Bint Jaḥsh
Sayyidah Sawdah
Sayyidah Umm Salamah
Sayyidah Zaynab Bint Khuzaymah
Sayyidah Juwayriyyah
Sayyidah Umm Ḥabībah
Sayyidah Ṣafiyyah
Sayyidunā Ibrāhīm
Imām Mālik Ibn Anas
Shaykh al-Qurrā’, Imām Nāfiʿ Ibn ʿAbd al-Raḥmān

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Transliteration Key

ء (إأ)	’ (A slight catch in the breath. It is also used to indicate where the *hamza* has been dropped from the beginning of a word).
ا	a, ā
ب	b
ت	t
ث	th (Should be pronounced like the *th* in *thin* or *thirst*).
ج	j
ح	ḥ (Tensely breathed *h* sound).
خ	kh (Pronounced like the *ch* in Scottish *loch* with the mouth hollowed to produce a full sound).
د	d
ذ	dh (Should be pronounced like the *th* in *this* or *that*).
ر	r
ز	z
س	s
ش	sh
ص	ṣ (A heavy *s* pronounced far back in the mouth with the mouth hollowed to produce a full sound
ض	ḍ (A heavy *d/dh* pronounced far back in the mouth with the mouth hollowed to produce a full sound).
ط	ṭ (A heavy *t* pronounced far back in the mouth with the mouth hollowed to produce a full sound).
ظ	ẓ (A heavy *dh* pronounced far back in the mouth with the mouth hollowed to produce a full sound).
ع	ʿ, ʿa, ʿi, ʿu (Pronounced from the throat).
غ	gh (Pronounced like a throaty French *r* with the mouth hollowed to produce a full sound).
ف	f
ق	q (A guttural *q* sound with the mouth hollowed to produce a full sound).
ك	k

ل	l
م	m
ن	n
و	w, ū, u
ه	h
ي	y, ī, i
ﷺ	*Ṣalla 'llāhu ʿalayhi wa sallam* – used following the mention of Prophet Muḥammad ﷺ, translated as, 'May Allāh bless him and give him peace.'
عليه السلام	*ʿAlayhi 'l-Salām* – used following the mention of a prophet or messenger of Allāh, translated as, 'May Allāh's peace be upon him.'
عليهم السلام	*ʿAlayhimu 'l-Salām* – used following the mention of more than two prophets or messengers of Allāh, translated as, 'May Allāh's peace be upon them.'
رضي الله عنه	*Raḍiya 'llāhu ʿanhu* - used following the mention of a male Companion (*ṣaḥābī*), translated as, 'May Allāh be pleased with him.'
رضي الله عنها	*Raḍiya 'llāhu ʿanhā* - used following the mention of a female Companion (*ṣaḥābiyyah*), translated as, 'May Allāh be pleased with her.'
رضي الله عنهم	*Raḍiya 'llāhu ʿanhum* - used following the mention of more than two Companions, translated as, 'May Allāh be pleased with them.'
رحمه الله	*Raḥimahu 'llāh* - used following the mention of a righteous male Islamic personality who came after the Respected Companions (*ṣaḥābī*s), translated as, 'May Allāh have mercy on him.'
رحمها الله	*Raḥimaha 'llāh* - used following the mention of a righteous female Islamic personality who came after the Respected Companions (*ṣaḥābī*s), translated as, 'May Allāh have mercy on her.'

Translation Note

Italics and Non-Italics

All words which are foreign to the English speaking audience, with the exception of proper nouns, have been italicised in this book.

For plurals of such words, the pluralisation rules of the English language have been followed. For example, although the plural of *masjid*, in Arabic, is *masājid*, when the plural has been used, an *s* has been added to the singular form, and the arabic plural has not been used. Thus, the plural of *masjid* has been written as *masjid*s and not *masājid*. Also, the *s* used to create the plural of the word has not been italicised to indicate that it is not foreign, although the rest of the word is.

Diacritics

Diacritics have been applied to foreign words to clarify the pronunciation. They appear above, below, before or after letters.

Introduction

بسم الله الرحمن الرحيم

A HUMAN BEING'S SALVATION depends on his state at the time of death. He will enjoy eternal comfort, should he be blessed with the gift of a virtuous end (*al-ḥusn al-khātimah*), otherwise he will taste boundless punishment. It is for this reason that the noble prophets and the pious servants of the Muslim ummah constantly feared Allāh's attribute of 'Independent' (*al-ṣamad*), contemplating as to the state in which their souls will be extracted at the time of death.

The Character of the Pious

ʿAllāmah ʿAbd al-Wahhāb Shaʿrānī ﷀ writes in *Aḥwāl al-Ṣādiqīn* that to fear Allāh giving one a bad death that will consequently veil him from Him in the fire of Hell is one of the qualities of the pious. Some of them used to remain so immersed in this anxiety that they didn't even realise who was sitting near them.

Whenever Ḥasan al-Baṣrī ﷀ heard the ḥadīth which informs

that the last person to leave Hell will do so after one thousand years, he would say, 'I wish for myself to be that person.'

He was asked, 'Why do wish for this?'

He replied, 'Will he not leave Hell [at some point]?'

In other words, there will undoubtedly be those who will forever remain in Hell, whereas this person is better than them, and there is a chance of me being one of them - something I dislike. That is why I pray for myself not to be amongst those who will remain therein forever, but to be from those who will one day depart - even if that person is the very last one to leave, as he will at least be safe from this ordeal.

Sufyān al-Thawrī ﵀ would say, 'Whoever becomes content on his religion, Allāh will make him taste the repercussions of his fearlessness.'

Imām Abū Ḥanīfah ﵀ used to say, 'The Faith (*īmān*) of most people is seized at the time of death. This is because Shayṭān digs deep and thus totally uses up his strength to lead astray. Very few survive his tricks. اَللّٰهُمَّ احْفَظْنَا مِنْهُ 'May Allāh safeguard us from him.'

Astonishment of the Angels

Bishr al-Ḥāfī ﵀ says, 'When the angels ascend the skies with the soul of a believer who died as a Muslim, they say in astonishment, 'How did he escape the deception of the world?'

Rabīʿ ibn al-Khuthaym ﵀ says. 'The soul of a person exits in the state that used to be the predominant state before death. To support this point, he mentions a story:

'I visited someone experiencing the pangs of death. Whenever I would instruct him to repeat لَا اِلٰهَ اِلَّا الله 'There is no deity but Allāh,' he would begin to calculate the amounts of money his debtors owed him and so forth.'

Muṭrif ibn ʿAbdullāh ﵀ says, 'I do not feel astonished at those who end up being [spiritually] destroyed, but I feel astonished at those who slipped the net and survived [at the time of death]. (As it is not difficult to lose Faith whilst living in this world, but it's dif-

ficult to safeguard it). Therefore, the biggest gift from Allāh Most High to one is to be granted death on Islam.

Death on Faith is a Big Blessing

Zayd ibn Aslam ﷺ used to say, 'If death was in my hands, whilst making Islam my friend, I would have caused my lower self (*nafs*) to taste the flavour of death. It is not in my hands, hence I am helpless.'

Sufyān al-Thawrī ﷺ cried so much on one occasion that he fainted. A servant asked him the cause of it. He said, 'We used to lament our sins before, but now we cry on the thought of whether or not our Islam will be safeguarded.'

He used to say, 'At times, a person is worshipping idols but he is [destined to be] from the auspicious in Allāh Most High's knowledge, and then there is that individual who is very obedient to him but he is [destined to be] from the wretched in Allāh's knowledge.'

The ḥadīth states how some people strive for Paradise to the extent that remaining between them and Paradise is only the distance of a hand span - yet whatever Allāh Most High has predetermined dictates in such a way that he abandons the deeds set to enter him into Paradise for those that lead to hell.

Benefits of Worrying About the Hereafter

Yaḥyā ibn Maʿādh ﷺ used to say, 'Both Cogitation and taking heed causes astonishing wisdoms to emanate from the treasures of the heart of a believer. A person then hears talk from him that the sages approve of, before which the scholars lower their heads, jurists display amazement and the literalists hasten towards, eager to learn.

Sufyān al-Thawrī ﷺ says, 'Fear and sorrow in a believer is according to his light (*nūr*) of foresight.' His fear and sorrow will be to the extent to which he possesses this light of foresight.

Muḥammad ibn al-Wāsiʿ's ﷺ face, due to the intensity of his sadness, would look like that of the mother who had lost her child.

Its effect was such that the harshness of the heart of anyone seeing him in that state would transfer into gentleness.

He would advise, 'One ought to seek companionship (or take as their *pīr* (shaykh)) that individual who at first look, before any words are shared, comes across as someone who is more advanced in religion than him (and has the capacity to be one).

Wahb ibn al-Ward ﷺ would say, 'Allāh, via revelation, told Sayyidunā Ibrāhīm ﷺ, "Wash your heart!" He asked, "O Allāh, How can I achieve that as the water cannot reach it?" The command arrived, "(The heart is not washed with water but with grief and sorrow). You should express extreme grief, sadness and sorrow on things from Me which you have not fulfilled or have fear of not fulfilling in the future, and with it wash your heart (and burn it)."'

Ibrāhīm ibn Adham ﷺ would say, 'Just as the source of bodily illnesses is bodily diseases, similarly the origin of the ailments of the heart is sin. Allāh has provided a remedy for every malady, and that is why he has created remedies for the ailments of the heart too.' (They are sorrow and melancholy).

When one becomes despondent due to his sins (his tears will be transferred from his eyes to his heart whereby he will lament through his heart rather than his eyes), which will lead to his spirits being raised and good health will return.

'Your beard has turned white, why don't you apply hair-dye?' someone asked him.

He replied, 'Applying hair-dye would be considered adornment, whereas we are in a state of mourning night and day.' (What has adornment got in common with mourning?).

This Patient of Love - Ensure He Does Not Become Cured

Bishr ibn al-Ḥārith was asked, 'Why is it that we see you in a constant state of sadness?'

He replied, 'I am someone for whom the King has issued an arrest warrant concerning claims of governmental and non-governmental

matters.' (He has as yet not been called to answer, hence fears as to what would be the outcome of the many charges against him, and it is therefore necessary for him to remain sad and remorseful).

He would also say, 'Every affliction sooner or later ends, other than that caused by sins, which is revived on every breath taken.' (The cause of sorrow brought upon one by other perpetrations eventually ends or becomes a distant memory, resulting in the sorrow to end as well; whereas the sadness caused by sin, its cause grows in strength as time elapses. This is because death and its trial is getting nearer all the time, thus making it necessary for it to grow on every breath drawn in).

Sayyidunā ʿAlī ibn Abī Ṭālib ﷺ would cry and lament, 'Beasts, birds and fish will find tranquility after they die, but I will not find tranquility even after I die. I will be imprisoned due to my deeds instead.'

Ḥātim ibn al-Jalīl's ﷺ practice was such that (when everyone would rejoice) he, on the day of ʿĪd, would assemble his wider family and sit and weep together.

Someone asked him, 'Why is it that the whole world rejoices on ʿĪd day but you weep?'

He replied, 'I am a servant of Allāh who has been ordered by Allāh to obey him and refrain from sin. Yet, I do not know if I have fulfilled the requirements of His commands and prohibitions. (How can I be happy?). Celebrating on ʿId befits those who have no concern for the hereafter.'

The Audience of 'Fear Not and Grieve Not'

On the verse لَاتَخَافُوْا وَلاَ تَحْزَنُوْا 'Fear not and grieve not,'[1] Ḥātim al-Aṣam ﷺ used to say, 'Fear and sorrow will be no more for those who feared sin and sank in sorrow in the worldly life. That then leaves those who committed sin, expressed no remorse, were boastful and walked with a strut. They will not be of those who will not fear nor display sorrow.'

1 *Qur'ān*, 41:30.

Muʿādh ibn Jabal ﷺ would say, 'It is not appropriate for one to express joy until he passes the 'Bridge' over Hell (*pul ṣirāṭ*).'

The Messenger of Allāh ﷺ says, 'Whenever Jibra'īl ﷺ appeared before me, he looked terrified and shook in awe of Allāh.'

Wahb ibn Munabbih ﷺ would say, 'Allāh made Ibrāhīm ﷺ his friend (*khalīl*) because he feared him considerably. This resulted in people hearing his heartbeat from afar.'

Mūsā ibn Masʿūd ﷺ would say, 'Sufyān al-Thawrī's ﷺ dread and weeping and wailing when we sat with him would make us feel as though we were surrounded by fire.'

Fuḍayl ibn ʿIyāḍ ﷺ would say, 'There even exists those servants of Allāh whose hearts become scattered only to unite afterwards upon remembering the magnificence of their Lord. This process would repeat itself until they passed away.

He would say that the fear of Allāh in a person is according to his level of knowledge (*maʿrifat*) of him.

Ibrāhīm ibn al-Ḥārith ﷺ would not raise his gaze towards the heavens in fear and shame as the heavens are the direction (*qiblah*) of supplication (and gazing towards it would be gazing towards Allāh).

It has been reported that, on occasions, fear would overcome Sufyān al-Thawrī ﷺ, Mālik ibn Dīnār ﷺ and Fuḍayl ibn ʿIyāḍ ﷺ in a fashion that they would begin walking without knowing in what direction they were heading.

The Reality of Fear

ʿImrān ibn al-Ḥuṣayn ﷺ would (in the state of fear) say, 'By Allāh, I wish to be turned into ashes and the wind blows me away with force.'

Isḥāq ibn Khalf ﷺ used to say, 'Fear does not mean that man sits crying and wiping his tears. True fear is that a person abandons those actions regarding which he fears punishment.'

Ḥasan al-Baṣrī ﷺ would say, 'As I read كُلُّ نَفْسٍ ذَآئِقَةُ المَوْت "Every soul shall taste death" repeatedly, a caller called out, "For how

long will you repeat this verse? You have killed four thousand *jinn* by praying it!' When they heard this verse in awe [of Allāh], they could not raise their gaze to the heavens and their bodies became cold there and then.

Fuḍayl ibn ʿIyāḍ ﵀ spent the day of Arafat in the plain of Arafat holding his blessed beard till sunset and lamenting, '(Because of the blessings of the pilgrimage (*ḥajj*)), even though my sins have been erased, I still have regret and remorse over it.'

Whenever Ḥammād ibn Zayd ﵀ would sit, he would always squat (crouch down very low and sit on the heels) and would not sit comfortably. When asked about this, he replied, 'Only that person who is unconcerned about the punishment from his Lord can sit comfortably. Not for one moment am I assured that Allāh's punishment will not descend upon me.' (How can I then sit comfortably?).

ʿUmar ibn ʿAbd al-ʿAzīz ﵀ would say, 'Were it not for Allah's greatness, the entire creation would have perished because of His fear.' (Imagine the fear of Allāh from that alone! That is why you should have awareness).

Allāh Has Shown the Truth to All Those with Eyes

Mālik ibn Dīnār's ﵀ state of fear was such that he would say, 'I have made a firm intention to instruct my family that when I die, place me in the grave bound in chains and irons reminiscent to the treatment handed out to a blameworthy slave who has absconded from his master. Now you people tell me that, after becoming deserving of Hell and ruin, with what face do you give yourself hope of entering Paradise and deriving pleasure from the houris[2] and palaces therein?'

Fuḍayl ibn ʿIyāḍ ﵀ would say, 'By Allāh, neither do I envy any sent prophet nor an intimate angel since they will all experience the trepidation of the Day of Judgement (and will be affected by it according to their status). But I envy those who have not been born yet (as they have no connection whatsoever with the unease

2 Fair skinned, dark wide-eyed virgins of perfect beauty.

of the Hereafter). I too wish that I would not have to involve myself in the trepidation of the Day of Judgement.'

Sufyān ibn ʿUyaynah ﵀ says, 'A person should be such that he is from the extremely esteemed people in the eyes of Allāh but the most inferior in the creation in his own eyes, and of an intermediate level in the eyes of the creation.' (In summary, a person's behaviour should be such that he does not disobey Allāh at all, resulting in his status before Allāh elevating whilst, at the same time, considering himself the most inferior from the creation. His behavior towards others should be such that they do not label him corrupt nor should he strive for them to say he is good. Allāh knows best).

Farqad al-Sanjī ﵀ would say, 'Five hundred virgin girls entered Bayt al-Maqdis. A scholar from the People of the Book (Ahl al-Kitāb) there related some stories of the Hereafter to them, which resulted in all of them dying at the same time. They had abandoned the world (*tārik al-dunyā*). They wore sackcloth – a feature of the devout (*zāhid*) at the time.

The State of ʿAṭā' al-Salamī's ﵀ Fear

ʿAṭā' al-Salamī ﵀ would supplicate in this manner, 'O Allāh, I request you to forgive and excuse me.' He would not have the courage to beseech, 'O Allāh, enter me into Paradise.' (He would feel ashamed to do so because of his deeds. Such was his self-effacement).

Farqad al-Sanjī ﵀ says, 'We once visited ʿAṭā' al-Salamī ﵀ and found him lying down with his cheek touching the ground in the sun. Upon observing him closely, we saw an uninterrupted trail on his cheek formed by tears. They had just rolled down and settled, thus becoming mud and dirt on meeting the ground. His habit was to wipe off and scatter the tears hither and thither so that people would assume that it was a trail of water used in ablution (*wuḍū'*) and not tears.

'We became aware that he hadn't raised his gaze towards the sky for forty years! He once inadvertently looked towards the sky and

then collapsed on his stomach. This fall consequently tore something in his stomach. He fell ill as a result and died in this illness.'

When someone from his city faced an affliction, he would say, 'It is a burden due to my sins! Had I left this place this affliction would not have descended upon these poor souls. He would, at night time, pass his hands over his body lest it had been deformed as a consequence of his sins.

He would say, 'We were once travelling with ʿUtbah al-ʿAlām. We reached a particular point and, upon seeing it, he fell unconscious to the ground. Upon regaining consciousness, he said, "This is the place where I disobeyed Allāh before reaching the age of maturity. This happened when he and his adherents (*murīds*) had already performed the ʿIshā' and Fajr prayer with the same ablution for forty years, their bodies had frailed, and the colour of their skin had changed! They had become like watermelon peels."'

From this, one can envisage the level of fear they had. Some of our predecessors (*salaf*) would lose consciousness weeping, whilst others would weep as though they were crying upon a dead body before drawing their last breath in that state.

Help! Help! O Allāh!

A devout (*ʿārif*) person once said, 'If I were to become aware of someone who has remained steadfast on the belief that Allāh is one (*tawḥīd*) for fifty years, and a wall comes in between us, and thereafter he dies, I would not be able to testify regarding his *tawḥīd* with conviction as I do not know what transformations have taken place [since] in his life.

Imām Abū Muḥammad al-Sahl ﵀ would say, 'The 'veracious' (*ṣiddīqīn*) constantly worry about a bad death and fear becoming distant from Allāh. Allāh has praised this type, stating, وَقُلُوْبُهُمْ وَجِلَةٌ '...with their hearts full of fear...'[3]

He would also say, 'Just as one fears [punishment of] his sins, if he does not also fear his good deeds [of not being accepted], then his fear is not true.'

3 *Qur'ān*, 23:60.

He once said, 'The pinnacle of fear is that one fears Allāh's eternal knowledge in regards to oneself, and that he does not engage in any act that is not in accordance with the Sunnah of the Prophet ﷺ - the ill effects of which can take him close to disbelieving (*kufr*).' He also said, 'Fearing the eternal judgement is the balance of glorification.'

Remove O My Lord, from the Heart's Slate the Imprint of Falsehood

A devout person once said, 'If martyrdom was destined at the door of the house, and death on Islam at the door of the room, then I would prefer death upon martyrdom.'

When asked, 'Why?' he replied, 'I do not know what will happen in the time it takes to travel from the door of the house to the door of the room, and a change in the belief of *tawḥīd* occurs [in that short time].'

Zuhayr ibn Naʿīm رحمه الله reports, 'My biggest fear and concern is not my sins. A bigger fear than the burden of sin is that of my belief in the oneness of Allāh being seized and (the danger of) dying on anything but *tawḥīd*.

Ibn al-Mubārak رحمه الله narrates from Abū Lahīʿah, and he from Abū Bakr ibn al-Sawādah رحمه الله, who says, 'A man led a life in solitude. He remained as such wherever he went. Sayyidunā Abū al-Dardā رضي الله عنه approached him and asked, "By Allāh, tell me why you have isolated yourself from others?" He replied, "I fear for my Faith lest it is seized from me and I am not even aware of it."

Sayyidunā Abū al-Dardā رضي الله عنه asked, "Do you see hundred people in your tribe who have the same fear as yourself?" He eventually whittled it down to ten names.'

The narrator says, 'I reported this incident to someone from Shām who said, "This story is pertaining to Shuraḥbīl ibn Samṭ, who is from the Companions (*ṣaḥābah*) رضي الله عنهم of the Messenger of Allāh ﷺ."'

Sayyidunā Abū al-Dardā رضي الله عنه would say on oath, 'That person

who does not fear for his Faith being seized at the time of death has already had it seized from him!'

One of our learned scholars says, 'One who is given *tawḥīd* has gained everything, and the one who is deprived from it has been deprived (of every blessing). This is because with *tawḥīd* in his heart, the blessings within it will also be complete and not partial.'

The Worry of Sufyān al-Thawrī ﵀

As the time of death dawned upon Sufyān al-Thawrī ﵀, he began to weep. He was asked, 'O Abū ʿAbdillāh! You should have hope as Allāh's attribute of forgiving is greater than sins!' He said, 'Am I weeping due to my sins? If I knew (with conviction) that I will die on *tawḥīd*, then it wouldn't bother me even if I were to meet my Lord with sins equivalent to the size of mountains!'

He once picked up a seed from the ground and remarked, 'My sins are lighter than this. My Faith being seized at the time of death is my only fear.'

May Allāh have mercy on him. He was from amongst the fearful servants of Allāh. He would urinate blood due to his immense fear and constantly remained ill as a result. His urine was placed before someone from the People of the Book, who remarked, 'This urine belongs to a monk!'

He would say to Ḥammād ibn Salamah ﵀, 'O Abū Salamah, will someone like me also be forgiven? Will someone like me also be pardoned?' Ḥammād ibn Salamah ﵀ would reply, 'Yes, I have hope of that.'

One scholar says, 'If I was to know with full conviction that I am going to experience a virtuous death, then this very matter is more beloved to me than all those things upon which the sun has risen in my lifetime. I would at that time give in charity everything I own.'

A Will of a Truthful One (*Ṣādiq*)

A saint narrates the story of a truthful seeker who feared Allāh a great deal. He made a will to his brothers before his demise, 'Sit at my head when death nears me. Concentrate on me when (the moment of my death) arrives. Take all my belongings, almonds and sugar and distribute them among the children of the city saying that this is a happy moment of someone departing this abode, should you witness me dying on *tawḥīd*. But, if you see me die on a state other than *tawḥīd*, then inform the people that I have not died on *tawḥīd* so to ensure they are not deceived into attending my funeral. Then those who happily attend may do so. I don't want to be associated with pretension and that I have misled the Muslims!'

His companion asked, 'How will I determine whether you have died on *tawḥīd*?' He thus related a few anecdotes about those who died on it and signs to look out for.

The narrator says, 'I sat at his head looking out for the signs. I witnessed the signs of a good death and one on *tawḥīd*, and his soul was extracted in the state of *tawḥīd*. I then fulfilled his instructions but related this incident only to the few close associates of mine.'

Final Practice

Whatever sin a person constantly engages in during his life is brought before his eyes at the time of death. He witnesses this bad habit in the final moments of his life. Allāh forbid, if the soul inclines towards it, and the heart engages in its thought, then this will be deemed as his very last action even though it may be short lived. His end will be determined by that action. And, that person who will have committed deeds of a noble nature, will remember them when at death's door and will witness them. If his heart sets on them or he has a liking for them and pays attention towards them, then this will be deemed as his last action. This is a good death and end.

Fear Is a Blessing

Some saints have commentated on the verse خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ 'He has created death and life so that He may put you to test,'[4] by saying that Allāh Most High tests his servants in life through the thought of sin by altering the state of the heart and, at the time of death, through relinquishing one's *tawḥīd*.

The person whose soul departs on *tawḥīd* will have navigated all trials successfully. He is a believer (*mu'min*) and this sort of trial is wholesome, just as Allāh Most High states, وَلِيُبْلِيَ الْمُؤْمِنِيْنَ مِنْهُ بَلَاءً حَسَنًا '...so that He may test the believers by a good test.'[5] The meanings of these sciences have instilled in them (saints) the fear of divine knowledge, whereby they don't even think about the virtues of their noble actions, for they have recognised their Lord and this very fear is the reward of their deeds. The fear of divine knowledge within them becomes a blessing for them from Allāh Most High, thus becoming their rank (i.e. the station of fear), just as Allāh Most High states قَالَ رَجُلَانِ مِنَ الَّذِيْنَ يَخَافُوْنَ أَنْعَمَ اللّٰهُ عَلَيْهِمَا, '[Whereupon] two men from among those who feared [Allāh and] whom Allāh had blessed, said...'[6] The state of 'fear' was the favour they received.

More Types of Fear

The second rank is for those on the right [of the right hand], who are of a lesser rank than those who attain the station of fear, i.e. having the fear of wrongdoing and sin, warning and punishment and secret behind punishment, of decrease in obeying commands, of exceeding limits, of the ability of excelling in good deeds being seized, of being veiled despite consciousness due to neglect, of weak resolve after strong determination, of end of promise after terminating [the state] repentance, of addiction to desires, of loss after abundance, of following desires and becoming materialistic after turning away from the proof, of Allāh Most High being aware of

4 *Qur'ān*, 67:2.
5 *Qur'ān*, 8:17.
6 *Qur'ān*, 5:23.

and holding accountable due to past sins and the fear that He, after looking at the ignoble acts, will shun him and show his displeasure.

All these fears and conducts are for those who recognise Allāh Most High. Some are of a higher rank than others, with the intensity of fear in some more than others.

They say the throne is a splendid jewel filled with all the realities [that are to manifest] (*umūr al-kawniyyah*). A person's image at the throne is created according to how he lives. As the Day of Judgement will ensue, and the creation will duly rise for accountability, his image from the throne will be presented before him according to how he spent his life. Seeing it will immediately remind him of his actions. The shame this will bring upon him is beyond explanation.

Consequence of Aborting Fear

They say that when Allāh grants someone His recognition, He does not seize it, should he fail to act upon it. It remains by him so as to hold him accountable in accordance to its measure, for sure its blessings are terminated and further rewards are discontinued. Condemned by Allāh Most High is one who He initially puts under trial but then, upon receiving rewards and bounties, he begins to boast about the reward, forgets previous errors and is undaunted [by the thought of] previous uncomfortable situations revisiting him. Allāh Most High states: وَلَئِنْ اَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُوْلَنَّ ذهَبَ السَّيِّئَاتُ عَنِّىْ اِنَّهُ لَفَرِحٌ فَخُوْرٌ 'And if We cause him to taste a favour after adversity has touched him, he is sure to say, "All evil has departed from me." Most surely, he is exulting, boasting.'[7]

To this end, the issue of death is a far more worrying and anxious matter than anything else. To keep alive this concept, what was the state of Allāh Most High's beloved servants during their final moments, in what state did they meet their Lord and the circumstances surrounding their deaths are compiled in this book.

Through this book, you will gain some realisation of Allāh's close servants' state during their last breaths, and the ability to prepare

7 *Qur'ān*, 11:10.

ourselves for that moment [death] will be gained, Allāh willing. May Allāh Most High favour us with the blessing of a good death. *Āmīn*.

(Shaykh) Yusuf Motala
(May his lofty shadow remain forever)

Circumstances Surrounding Death

The Leader of the Messengers ﷺ

The Start of Illness

It was Monday 29th Ṣafar, and the Noble Prophet ﷺ was returning from a funeral. The headache began while still travelling, and it soon turned into an acute fever.

Sayyidunā Abū Saʿīd al-Khudrī ﷺ reports that when I touched the towel which the Messenger of Allāh ﷺ had placed on his blessed head, it emitted heat. So hot was his body that my hand couldn't bear it. I displayed astonishment to which he responded, 'No one suffers more than the prophets, hence their reward is more than anyone else's.'

During the illness, for eleven days, he came to the mosque and led *ṣalāh* himself. His days of illness totalled thirteen or fourteen.

Final Week

The Noble Prophet ﷺ spent his last week in the house of the Chaste Sayyidah ʿĀ'ishah ﵂. She reports that the Noble Prophet ﷺ would recite the following supplication and pass his hands over his body whenever he experienced illness:

اَذْهِبِ الْبَأْ سَ رَبَّ النَّا سِ وَاشْفِ أَنْتَ الشَّافِىْ ، لاَ شِفَاءَ اِلاَّ شِفَاؤكَ،
اِشْفِ شِفَاءً لاَ يُغَادِرُ سُقْمًا

Remove the suffering, Lord of mankind, and heal me, for You are the healer. There is no healing except Your healing, the healing which does not leave any illness behind.

[She says], 'I recited this supplication during those days and blew on the Messenger of Allāh's hand, hoping to pass them on his blessed body. He moved away my hands and supplicated, اَللّٰهمَّ اغْفِرْلِىْ وَاَلْحِقْنِىْ بِالرَّفِيقِ الأَعْلٰى "O Allāh, forgive me and gather me with the exalted companions[8] (*bi 'l-rafīq al-aʿlā*).''[9]

Five Days Before Demise

It was a Wednesday and the Noble Prophet ﷺ while sat in a brick or steel tub had water from seven containers that was drawn from seven wells poured onto his blessed head. This method gave him some comfort and, as he felt better, he illuminated the Masjid and addressed, 'A people was born before you who made the graves of their prophets and the pious places of prostration. Do not do likewise!' He also said, 'Allāh's curse be upon those Jews and Christians who have taken the graves of prophets as places of worship.'[10]

'Do not make my grave a place of prostration after me that it is worshipped.'[11]

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8 According to some scholars, *al-rafīq al-aʿlā* is a reference to Allāh, while others take it to mean the assembly of angels, prophets, the truthful ones, the martyrs and the righteous.

9 *Ṣaḥīḥ al-Bukhārī* - from ʿAbdullāh ibn ʿUtbah ibn Masʿūd ﵁.

10 *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ al-Muslim* - from ʿUrwah, from ʿĀ'ishah ﵂.

11 *Mu'āṭṭā Mālik* - from ʿAṭā' ibn Yasār ﵁.

The Noble Prophet ﷺ addressed, 'Allāh's wrath is upon people who have taken graves of prophets as places of worship. Beware! I forbid you from that. I have propagated this to you. O My Lord, bear witness to it! O My Lord, bear witness to it!'

He led people in prayer that day and then ascended the pulpit. That was the last time he sat on the pulpit. After praising Allāh he prayed for the forgiveness of the participants of Uhad and then addressed:

'I caution you regarding the Helpers (*anṣār*)! They are part of me and have been my support. They have fulfilled their responsibilities, and fulfilling their rights is what now remains. Appreciate those who do good from amongst them and overlook [the errors] of those who err.'[12]

'O Migrators (*muhājirūn*)! You are increasing in number whereas the Helpers have become such that they will not increase in number than today.'

'The world and all that it contains has been presented before a servant [of Allāh] but he has chosen the hereafter.' Only Sayyidunā Abū Bakr رضي الله عنه understood this statement, and he said, 'May our parents, our lives and our wealth be sacrificed for your sake!' Having said this, he broke into tears.

The Messenger of Allāh ﷺ turned to him and said, 'O Abū Bakr, exercise patience.'

He then ordered for all the gates in the Masjid to be closed except the gate of Abū Bakr.[13]

Four Days Before Demise

There was an increase in the severity of the Noble Prophet's ﷺ illness on Thursday. In that state, he addressed those present, 'Come. I will write something for you so that you do not go astray after me.'

Some of them said, 'The Messenger of Allāh ﷺ is in severe pain and the Qur'ān is with us and sufficient for us.' They got into

12 *Zurqānī*, Vol 8.

13 *Ṣaḥīḥ al-Bukhārī* - from ʿĀ'ishah رضي الله عنها, *Sunan al-Ḍāramī* and *Ṣaḥīḥ al-Muslim* from Abū Saʿīd al-Khudrī رضي الله عنه.

debate as some people there ordered for writing equipment to be brought to the scene so that something could be written and others said something different. As the noise and clamour increased, the Messenger of Allāh ﷺ ordered everyone to leave.

Later on that day (Thursday), the Noble Prophet ﷺ gave three instructions:

1. Jews should be expelled from the Arabian Peninsula.

2. Delegations should always be honoured and afforded hospitality in a manner similar to his.

3. The third instruction is not mentioned in the narration of Sulaymān al-Aḥwal[14] but is found in the narration of ʿAbdullāh ibn Abī Awfā ﵁ in the Book of Wills (*kitāb al-waṣāyā*) of *Ṣaḥīḥ al-Bukhārī* where the Noble Prophet ﷺ gave instructions regarding the Qur'ān.

Thursday Maghrib Time

The Noble Prophet ﷺ led all the prayers till Maghrib prayer himself on that day. He recited Sūrat al-Mursalāt in Maghrib prayer. The last verse of this sūrah unveils the splendor of the Glorious Qur'ān: فَبِأَىِّ حَدِيثٍ بَعْدَهُ يؤْمِنُوْن 'In what discourse, then, after it, will they believe? [15]

Thursday ʿIshā Prayer

The Messenger of Allāh ﷺ intended to attend the Masjid three times for ʿIshā prayer. He fainted each time he sat to perform *wuḍū'*. In the end, he asked for Sayyidunā Abū Bakr ﵁ to lead the prayer.[16] (The narration of *Ṣaḥīḥ al-Bukhārī* from Abū Mūsā ﵁ states that the Noble Prophet ﷺ issued this command three times). Pursuant to this order, Sayyidunā Abū Bakr ﵁ led prayers during the pure life of the Noble Prophet ﷺ on seventeen occasions.

14 *Ṣaḥīḥ al-Bukhārī* - Sulaymān from Saʿīd ibn Jubayr from Ibn ʿAbbās ﵄.

15 *Ṣaḥīḥ al-Bukhārī* - from Umm al-Faḍl, mother of Ibn ʿAbbās ﵄. *Qur'ān*, 7:185.

16 *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ al-Muslim* – from ʿUbaydullāh ibn ʿAbdullāh ﵁.

Two Or One Day Before Demise

On Saturday or Sunday, Ẓohr prayer was about to commence with Sayyidunā Abū Bakr ﷺ ready to lead the Companions ﷺ when the Noble Prophet ﷺ, leaning on the shoulders of Sayyidunā ʿAbbās and Sayyidunā ʿAlī ﷺ, appeared before the congregation. Sayyidunā Ṣiddīq Akbar ﷺ began to withdraw but the Noble Prophet ﷺ gestured for him to remain there. He joined the congregation sitting next to Sayyidunā Ṣiddīq Akbar ﷺ. Now, he was following the Noble Prophet ﷺ in prayer while the congregation offered their prayer following the *takbīr* (to enable people to hear clearly) of Sayyidunā Ṣiddīq Akbar ﷺ.[17]

One Day Before Demise

The Noble Prophet ﷺ set free all of his slaves on Sunday. Some narrations state that they totalled forty. There were seven dinars in his house which were distributed amongst the poor. Sayyidah ʿĀ'ishah ﷺ had to borrow oil for the lantern from a neighbour that evening (the last evening). He gifted his weapons to the Muslims.[18] Even his armour was pledged as a security with a Jew for thirty *ṣāʿ* (a cubic measure). [19]

The Last Day

On Monday, at Fajr time, the Messenger of Allāh ﷺ raised the curtain, which was placed between the room of Sayyidah ʿĀ'ishah ﷺ and Masjid Nabawī. Fajr prayer was being performed. He observed for a while the pure scene that was a result of his unadulterated teachings. [20] This enlivened his most illuminated face and brought a smile to it. At that moment, the blessed face seemed as though it

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17 *Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ al-Muslim* – from ʿUbaydullāh ibn ʿAbdullāh ﷺ.

18 *Ṣaḥīḥ al-Bukhārī* – from ʿAmr ibn al-Ḥārith, brother of the Mother of the Believers, Juwayriyyah ﷺ.

19 *Ṣaḥīḥ al-Bukhārī* – from Aswad, from ʿĀ'ishah ﷺ.

20 *Ṣaḥīḥ al-Muslim* – from Anas ﷺ.

was a page of the Qur'ān.[21] This comparison is of an amazing and pure nature.

The narration of Sayyidunā Anas ﷺ draws comparison between the blessed countenance of the Noble Prophet ﷺ and a page of the Qur'ān. It is an amazing and pure comparison. Gold work is carried out on pages of the Qur'ān whilst a tinge of yellow, due to illness, had spread on the illuminated face of the Noble Prophet ﷺ. Therefore, comparison with the splendour and the hue of illness [on the blessed face] is made with gold work and with the Glorious Qur'ān in sanctity.

The zeal and anguish of the Companions ﷺ almost forced them to terminate their prayers and face the embodiment of light [that was coming in their direction]. Sayyidunā Ṣiddīq Akbar ﷺ at first thought that the Messenger of Allāh ﷺ intended to join them in *ṣalāh*. As he began to withdraw, the Messenger of Allāh ﷺ gestured for him to continue *ṣalāh*. This gesture put everyone at ease. Thereafter, he dropped the curtain and Sayyidunā Abū Bakr ﷺ completed the prayer.[22] The Messenger of Allāh ﷺ did not live to observe the next prayer.

During this last illness, the Noble ﷺ called Sayyidah Fāṭimah ﷺ and gestured to her to come closer. She leant over him and he told her something in her ear. As she lifted her head, tears flowed from her eyes relentlessly. The Noble Prophet ﷺ gestured for her to come near him a second time and again said something in her ear. This time Sayyidah Fāṭimah ﷺ was smiling as she raised her head but did not say anything and remained silent.

Sayyidah ʿĀ'ishah ﷺ says, 'We were confused by this scene. One day, I enquired from Fāṭimah about it, so she revealed, "The Messenger of Allāh whispered in my ear the first time, "This is my last day, and I will meet my Lord before evening." Upon hearing this, I wept. The second time he whispered to me, "I have supplicated Allāh that you be the first one from the family to meet me and enjoy my companionship." I smiled due to this."'[23]

Thereafter, Sayyidah Fāṭimah ﷺ brought her two sons close to

21 *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ al-Muslim* – from Anas ﷺ.
22 *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ al-Muslim*.
23 *Ṣaḥīḥ al-Bukhārī* – from ʿUrwah, from ʿĀ'ishah ﷺ.

the Messenger of Allāh ﷺ, who showed them love and affection before advising that they be respected and honoured.[24]

He then called his Pure Wives and gave them advice and instructions. On this day, the Noble Prophet ﷺ gave the glad tiding of being سيدة نساءالعالمين the 'Leader of the Women of the Universe' to Sayyidah Fāṭimah.[25] Some narrations indicate that this happened sometime during the last week and not on the last day.

Pangs of Death

When the pangs of death started, the Messenger of Allāh ﷺ was lying down with a striped sheet on him and a coarse cloth worn round his waist. Then in came Sayyidah ʿĀ'ishah Ṣiddīqah's brother, Sayyidunā ʿAbd al-Raḥmān ibn Abī Bakr holding a toothstick (*siwāk*) in his hand. The Messenger of Allāh ﷺ began to look at him, and Sayyidah ʿĀ'ishah understood. 'Would you like me to take the toothstick for you?' He gestured as to say yes. She then asked, 'Shall I soften it?' The Noble Prophet ﷺ replied in the affirmative. She chewed on it [to soften it] before passing it to the Messenger of Allāh ﷺ.

He would put his blessed hand in the bowl placed at his head and then pass it over his face. The blessed face would, at times, turn red, and, sometimes, pale. Seeing the Noble Prophet ﷺ in this state, Sayyidah Fāṭimah, the Leader of the Women of the Universe, pitied, 'O so much pain!' He replied, 'Your father will not suffer any more after today.'[26] The Messenger of Allāh ﷺ was uttering the following words at the time:

لاَ اِلٰهَ اِلاَّ اللّٰهُ، اِنَّ لِلْمَوْتِ سَكَرَاتٌ

There is no deity but Allāh. Indeed, death is full of agonies.'[27]

Whenever the Messenger of Allāh ﷺ had strength to say some-

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24 *Madārij al-Nubuwwah*.

25 *Ṣaḥīḥ al-Bukhārī* – from ʿĀ'ishah.

26 *Ṣaḥīḥ al-Bukhārī* – from Anas, Chapter of Prophet's ﷺ Illness.

27 *Ṣaḥīḥ al-Bukhārī* – from Dhakwān.

thing, he would say, ‘*ṣalāh*, *ṣalāh*. You will remain united as long as you offer *ṣalāh* prayer together.’ He advised of this till his last breath.

He then looked to the ceiling and uttered, فِى الرَّفِيْقِ الْأَعْلٰى ‘O Allāh, I wish to meet with the exalted companions.’

Sayyidah ʿĀ’ishah ﵂ states that, time and time again, I had heard from the Messenger of Allāh ﷺ that a prophet’s soul is not extracted until he is shown his abode in Paradise and given the choice between the worldly life and the hereafter. I knew straightaway that he is to depart this world the very moment these words emanated from him in that he opted for the exalted companions and nearness of his Lord. Hence the words, أَللّٰهُمَّ فِى الرَّفِيْقِ الْأَعْلٰى ‘O Allāh, I wish to meet with the exalted companions.’ Saying this, the blessed soul travelled to the greater world and the blessed hand dropped. اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ ، ‘Surely, we belong to Allāh and to Him we shall return. Surely, we belong to Allāh and to Him we shall return.’ أَفَاِنْ مِّتَّ فَهُمُ الْخَالِدُوْنَ ‘If then you die, would they live forever?’[28]

This excruciating and distressing incident which deprived the world from the bounties and gifts of prophethood and messengership, from the splendour and light of divine revelation occurred on Monday[29] 12th Rabīʿ al-Awwal, in the eleventh year after Migration (*hijrah*) between mid-morning (*chāsht*) and midday. The Noble Prophet’s ﷺ age was sixty-three years and four days, according to the lunar calendar. Sayyidah Fāṭimah Zahrā ﵂ uttered at the time of this tragedy:

يَا أَبَتَاه أَجَابَ رَبًّا دَعَاه،يَا أَبَتَاه اِلٰى جَنَّةِ الْفِرْدَوْسِ مَأْوَاه ، يَا أَبَتَاه اِلٰى جِبْرِئِيْلَ نَنْعَاه

Beloved father accepted the call of his Lord. Beloved father, Jannat al-Firdaws is his abode. Beloved father, who will inform Jibra’īl of his demise?

She then said, ‘My Lord, send Fāṭimah’s soul to Muḥammad’s soul. Grant me happiness through seeing the Messenger of Allāh ﷺ.

28 *Qur’ān*, 21:34.

29 *Ṣaḥīḥ al-Bukhārī*.

Do not deprive me of the reward this suffering brings and grant me his intercession on the Day of Judgement.’

A Minor Doomsday (*Qiyāmat*) in Madinah Munawwarah

The moment the news of this tragic event descended into their ears, doomsday ensued. The Companions رضي الله عنهم instantaneously lost all their senses. Widespread panic was witnessed everywhere in Madinah Munawwarah. Shock and disbelief overcame anyone who heard this hard-hitting news. Dhū ’l-Nūrayn, Sayyidunā ʿUthmān Ghanī رضي الله عنه, sat leaning against a wall in a world of silence, unable to talk because of extreme grief. Sayyidunā ʿAlī رضي الله عنه was crying so incessantly that he lost consciousness in that state. And what to say about the weight of gloom and torment that collapsed on Sayyidah ʿĀ’ishah رضي الله عنها and the Chaste Wives رضي الله عنهن!

Sayyidunā ʿAbbās رضي الله عنه was immersed in anguish too, but Sayyidunā ʿUmar’s رضي الله عنه distress and bewilderment was more than anyone else’s. He stood with a drawn sword and announced in a loud voice, ‘The Hypocrites presume that the Messenger of Allāh has died! He has definitely not died! He has gone to his Lord just as Mūsā عليه السلام went to his Lord on Mount Ṭūr before returning. By Allāh, He will for sure return and then annihilate the hypocrites!’ He was charged up, the sword was unsheathed, therefore, dare anyone say that the Messenger of Allāh ﷺ had passed away.

Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه was not present when the Noble Prophet ﷺ breathed his last. Seeing that the Messenger of Allāh ﷺ is at ease on Monday morning, he requested, ‘O Messenger of Allāh, you now seem to be in comfort by the grace of Allāh. I will return home for a while if you permit,’ ‘You may do so,’ said the Messenger of Allāh ﷺ. He headed towards his house, a mile away from Madinah Munawwarah. But, as soon as the news of this tragedy reached him, he rushed from his house on horseback, heading in the direction of Masjid Nabawī while convulsively sobbing. He dismounted outside Masjid Nabawī and advanced towards the

blessed room and entered after seeking permission from Sayyidah ʿĀ'ishah ﵂. The Messenger of Allāh ﷺ was on the blessed bed with all the Chaste Wives sat around him. Except for Sayyidah ʿĀ'ishah ﵂, they all covered their faces becoming fully veiled. He uncovered the Noble Prophet's illuminated face and kissed his blessed forehead before breaking down in tears.

Sayyidunā Abū Bakr's ﵁ Anguish and Fortitude

He uttered, وَانَبِيَّاه، وَاخَلِيْلاه ، وَاصَفِيَّاه 'O Prophet, O intimate friend, O sincere friend,' three times as a stream of tears flowed onto his cheeks:

'May my mother and father be sacrificed for your sake! By Allāh, Allāh will not decree for you a second death. You have experienced the death that had been ordained. May my mother and father be sacrificed for your sake! You remained pure both during life and at the time of death. Prophethood and revelation has terminated with your demise which did not terminate with the death of any other prophet. You are above and beyond all praise, and independent from lamenting. Your esteemed self is blessed and honourable, especially and specifically because people will take solace from your demise (upon encountering an affliction, they will recall the grief of your separation, and the severity of that sorrow will make them forget every sorrow). You are common in the sense that we all share your sadness and grief. Had you not chosen death [above the worldly abode (as Allāh had given you a choice but you preferred the hereafter], we would have sacrificed our lives for you. Had you not prevented us from mourning extensively, we would have emptied every drop of water upon you from our eyes.

'However removing or eradicating two things is not within our control. One is the pain of separation, and the other is the body becoming thin and weak due to it. Both of these go hand in hand and are intertwined; they cannot be separated.

'O Allāh, make our Prophet aware of our state. O Messenger of Allāh ﷺ, remember us lovers in the divine court. We hope to be

regarded with affection. If you had not implanted tranquility and satisfaction in our hearts through your companionship, we would never have been able to endure the loneliness and separation that you have left behind amongst us.'

Saying this, he exited the blessed room only to see Sayyidunā ʿUmar ﷺ full of emotions. Ṣiddīq Akbar ﷺ told him, 'The Messenger of Allāh ﷺ has died, O ʿUmar!' Have you not heard the statement of Allāh, اِنَّکَ مَیِّتٌ وَاِنَّھُمْ مَیِّتُوْن 'Verily, you [O Muḥammad ﷺ] will die and verily, they (too) will die.'[30] And وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِکَ الْخُلْد 'And We did not grant to any man before you eternity [on earth]...'[31]

Now everyone moved away from Sayyidunā ʿUmar ﷺ and gathered before Sayyidunā Abū Bakr ﷺ.

Sayyidunā Ṣiddīq Akbar's ﷺ Sermon

Sayyidunā Ṣiddīq Akbar ﷺ stepped towards the pulpit and, in a loud voice, said to the people, 'Sit down quietly!' Once everyone had sat down and took their places, he proceeded with his sermon:

أَمَّا بعد! مَنْ كَانَ مِنْكُمْ يعْبُدُ اللهَ فَاِنَّ اللهَ حَيٌّ لَا يمُوْتُ وَمَنْ كَانَ مِنْكُمْ يعْبُدُ مُحَمَّداً فَاِنَّ مُحَمَّداً قَدْ مَاتَ

He who worships Allāh from you, verily Allāh is Ever Living and does not die. He who worships Muḥammad from you, verily Muḥammad has died.

Allāh states:

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ،أَ فَاِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰى اَعْقَابِكُمْ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللهَ شَيئاً وَسَيجْزِى اللهُ الشَّاكِرِينَ

30 *Qur'ān*, 39:30.

31 *Qurān*, 21:34.

And Muḥammad is no more than a messenger; the messengers have already passed away before him; if then, he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allāh in the least and Allah will reward the grateful.[32]

Sayyidunā Abū Bakr's ﷺ sermon, which he delivered to assist a despairing nation at the turn of a delicate stage in Islamic history, has a standing of great significance. He said:

'I bear witness that there is no deity but Allāh. He has fulfilled the promise He made to his prophet. He helped His chosen servant and defeated the groups of disbelievers. Thus, all praise and gratitude is due to that being Who has no partner, and I testify that Muḥammad ﷺ is His servant, Messenger and the Final Prophet. I testify that the Book of Allāh, the Qur'ān is in the same form as it was revealed. Religion is in the same form as originally prescribed. Ḥadīth is just as it emanated from the blessed tongue of the Messenger of Allāh ﷺ. The words are as he uttered them. Indeed, Allāh is Truth and He will uncover the truth.

'O Allāh, Bestow Your special mercies and favours upon Muḥammad ﷺ, who is Your chosen servant, Messenger, Beloved Prophet, trustworthy, Best of All Creation and Quintessence of the Universe. O Allāh, confer upon him those blessings and salutations which You have sent upon a special servant of Yours!

'O Allāh, send Your salutations, wellbeing, mercy and blessings upon the Leader of the Prophets, Seal of the Prophets, Leader of the Devout, Guide to Virtuousness, Leader of Goodness and Messenger of Mercy. O Allāh, increase his closeness and, to his proof and evidence, grant magnificence, to his rank reverence, raise him on the Praised Place (*al-maqām al-maḥmūd* - place of intercession), whereby the first and last [of mankind] envy him, so he becomes our benefactor at the Praised Place, descend Your mercies upon us in this worldly abode and the hearafter due to him, and grant the Messenger of Allāh ﷺ a lofty status in Paradise.

'O Allāh, confer upon Muḥammad and Muḥammad's family Your utmost special blessings and favours, as You have sent Your

32 *Qur'ān*, 3:144.

special blessings upon Ibrāhīm and the family of Ibrāhīm. Truly, you are praiseworthy and glorious.

'O People! He who worshipped Muḥammad from you, verily Muḥammad has died! He who worshipped Allāh, verily Allāh is Ever Living and does not die. Allāh had indicated towards the demise of Muḥammad ﷺ in advance; therefore, there is no need to distress. Allāh has chosen for his Prophet His closeness and proximity rather than your closeness, thus He called him over to the House of Honour [Paradise], leaving behind for your guidance his book and his Prophet's way (Sunnah). That person who firmly holds on to the Book (*Qur'ān*) and Sunnah will have recognised the truth, whereas the one who differentiated between the two (e.g. believed in the Qur'ān but questioned the Sunnah) has failed to recognise the truth.

'O Believers! Become establishers of truth and justice. Be wary of Shayṭān leading you away from religion due to the Prophet's demise. Seize goodness before Shayṭān puts you on trial, and excel in righteousness in order to leave him helpless and stranded. Do not allow him even a moment, whereby he can come to you and entangle you in trial!'

He also said:

'Allāh, addressing His Prophet, confirmed, "Verily, you [O Muḥammad ﷺ] will die and verily, they (too) will die." Everything will see its end save Allāh Lord of Majesty and Generosity. Every soul shall taste death, and everyone will be recompensed for their actions on the Day of Judgement.

'Allāh granted His Prophet a long life and kept him alive amongst us, so much so that he established Allāh's religion, made manifest His command, propagated His message, and strived in His path. Only then did Allāh call him to Himself. The Messenger of Allāh ﷺ departed the world after leaving behind for you a straight and clear path. Now those who go astray will do so after the truth has manifested. He who worships Allāh from you, verily Allāh is Ever Living and does not die. He who worshipped Muḥammad from amongst you and considered him to be Lord , then beware that Muḥammad has died.

'O People! Fear Allāh, hold on to His religion resolutely and put your trust in Him! Indeed, Allāh's religion will remain forever and His promise shall be fulfilled. Allāh helps those who assist His religion and He shall grant respect and dominance to His religion. His book is amongst us - a beacon of light of guidance and remedy of the heart, through which Allāh showed His Messenger ﷺ the way. It contains the mention of permissible (*ḥalāl*) and impermissible (*ḥarām*) matters.

'By Allāh, I am not concerned in the slightest about anyone who may mobilise an army against us! (This was aimed at the rebels and apostates). The sword of Allāh, which we hold in our hands, is firmly drawn in the direction of Allāh's enemy. We have as yet not put it down!

'By Allāh, we will fight our adversaries with the same vigour as we did in the company of the Messenger of Allāh ﷺ! They should take heed and avoid self-destruction.'[33]

The moment Ṣiddīq Akbar ﷺ recited these verses, the atmosphere of shock disappeared all at once and the veil lifted from their eyes, as they became convinced that the Messenger of Allāh ﷺ had passed away. It was as if people had not heard this verse before. Whoever you saw was reciting these verses.[34]

Sayyidunā ʿUmar ﷺ says, 'I too was overcome by this [state of shock] and felt as though I had recited these verses for the first time [on that day], thus I retracted my thoughts.'[35]

Burial, Shrouding and Bathing

When the Companions ﷺ gathered to bathe the blessed body of the Noble Prophet ﷺ, the question arose as to whether the clothing should be removed or not. A decision had as yet not been reached when suddenly they all became induced in drowsiness all at once and then they heard a voice from the unseen, 'Do not remove the

33 Shaykh Muḥammad Idrīs Kāndhlawī, *Sīrat al-Muṣṭafā*, quoted from *Al-Bidāyah wa 'l-Nihāyah*, 5:2430. *Zurqānī*, 8:280. *Ittiḥāf Sharḥ Iḥyā al-ʿUlūm*, 302. *Al-Rawḍ al-Anf*, 2:376.

34 *Zurqānī*, *Ṭabaqāt Ibn Saʿd*.

35 *Tafsīr Qurṭubī*, 4:223.

Messenger of Allāh's clothes. Wash him as he is.' The blessed body was therefore washed with the clothes on but removed afterwards.

Sayyidunā ʿAlī ﷺ washed the body, Sayyidunā ʿAbbās and his two sons, Sayyidunā Faḍl and Sayyidunā Qathm ﷺ turned the blessed body on its sides while Sayyidunā Usāmah and Sayyidunā Shaqrān ﷺ poured the water.[36]

Thereafter, he was shrouded in three *suhul* (a type of cotton) cloths. It did not have a chemise (*qamīṣ*) or a headcloth. The shirt in which he was washed was taken off after that.[37]

The question of where the burial should take place arose after the washing and shrouding of the body. Sayyidunā Ṣiddīq Akbar ﷺ said, 'I have heard the Messenger of Allāh ﷺ say, "A prophet is buried where he dies."'[38]

Therefore, it was decided to move the bed and to dig the grave in that place. A disagreement however broke out regarding the type of grave that should be dug. The Migrators opted to dig the *baghlī*[39] grave , as per the custom of Makkah, whilst the Helpers, as per Medinan way, wished to dig the *laḥad*[40] grave. Sayyidunā Abū ʿUbaydah ﷺ was skilled in digging the *baghlī* grave, whereas Sayyidunā Abū Ṭalḥah ﷺ was skilled in digging the *laḥad* grave. It was agreed that both men should be called for, and the one who arrives first will do the digging. It was Sayyidunā Abū Ṭalḥah ﷺ who came to the scene first, hence the *laḥad* grave for the Messenger of Allāh ﷺ was prepared.[41]

Janāzah Prayer

The blessed body remained on the spot where it drew its last breath. Those with blood relations, followed by the Migrators, then Helpers, men, women and children, all, without an imām

36 *Al-Bidāyah wa 'l-Nihāyah*, 5:260.

37 *Ittiḥāf* 1:304.

38 *Jāmiʿ Tirmidhī, Ibn Mājah.*

39 A deep rectangular pit with a smaller human-sized trench at the bottom.

40 A side chamber, level with the bottom and length of the body, is dug and the deceased is placed in this pocket after lowering.

41 *Zurqānī*, 8:289-292. *Ṭabaqāt Ibn Saʿd*, 2:59-68. 2nd section.

leading them, performed the Janāzah prayer. Ten people at a time would enter the blessed room to perform the prayer as the room was small.

This process continued day and night and thus the burial took place on Wednesday evening, almost thirty-two hours after the blessed demise. Sayyidunā ʿAlī, Sayyidunā ʿAbbās and his two sons, Sayyidunā Faḍl and Sayyidunā Qathm ؓ, lowered the Messenger of Allāh ﷺ into the grave. After this stage, they fashioned the soil on top of the grave in the shape of a hump and sprinkled water on it.[42]

After the Companions ؓ completed burial proceedings, Sayyidah Fāṭimah ؓ asked, 'O Anas, did you throw soil on the Messenger of Allāh's body happily?' Sayyidunā Abū Bakr ؓ replied, 'Upon seeing the Messenger of Allāh ﷺ in the blessed grave, the house became narrow on me despite its vastness. I was like a mad frenzied lover. My bones were becoming weak and breaking. O ʿAtīq (old man)! Shame on you! Your beloved is underneath the soil and you have been left lonesome and weary. O my companion, shame! O how I wish I had been lowered into the grave and covered with bricks before you.'[43]

Sayyidunā Abū Bakr al-Ṣiddīq ؓ

A mere two and a quarter years of Sayyidunā Abū Bakr's ؓ caliphate had lapsed and, in that short space of time after having crushed the proclaimers of prophethood, apostates, and deniers of Zakāh, new conquests had just commenced when death reached his door.

Sayyidah ʿĀ'ishah ؓ says that one day when the climate was extremely cold, Sayyidunā Abū Bakr ؓ took a shower after which he developed a fever that kept its severity continuously for fifteen days. He was unable to attend the Masjid during that period. Through his instructions, Sayyidunā ʿUmar ؓ led the prayers [in his absence].

42 *Ṭabaqāt Ibn Saʿd*, 2:76. *Zurqānī*, 8:292.

43 Qāḍī Sulayman Manṣūrpurī, *Raḥmat al-li 'l ʿĀlamīn*, 255. *Sīrat al-Muṣṭafā*, 204-222.

Now with the illness increasing on every passing day and any hope of recovery diminishing, he called for the Companions رضي الله عنهم and consulted on his successor before putting forward Sayyidunā ʿUmar's رضي الله عنه name.

Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنه said, 'Who would doubt ʿUmar's competency? However, he is to an extent authoritarian.' Sayyidunā ʿUthmān رضي الله عنه then said, 'His internal state is better than his outward demeanour, in my opinion!' Some Companions رضي الله عنهم nevertheless dithered due to Sayyidunā ʿUmar's رضي الله عنه stern manner. Thus, Sayyidunā Ṭalḥah رضي الله عنه, on his visit to see Sayyidunā Abū Bakr رضي الله عنه, protested, 'You intend to make ʿUmar Caliph yet he was so stern in your presence. Only Allāh knows how he will conduct affairs in the future!'

'He will have no choice but to soften down once the burden of successorship falls on him,' replied, Sayyidunā Abū Bakr رضي الله عنه. Another Companion warned, 'You are electing ʿUmar as your successor despite familiarity with his authoritarian nature. Mull over it, as you are set to meet Allāh. What will you say there?'

He replied, 'I will say, "O Allāh, I have elected the finest from amongst your servants." He appeased everyone with that statement and called Sayyidunā ʿUthmān رضي الله عنه to dictate his resolution in relation to his successor.

Only a few words had been written when unconsciousness overtook him, so Sayyidunā ʿUthmān رضي الله عنه added Sayyidunā ʿUmar's رضي الله عنه name of his own volition. Upon regaining consciousness after a while, he asked Sayyidunā ʿUthmān رضي الله عنه to read the resolution out to him. When Sayyidunā ʿUthmān رضي الله عنه read it out, he instinctively shouted, 'Allāh is the Greatest!' and said, 'Allāh reward you! You have written my exact wish.'

Upon its finalisation, he gave it to his slave to read out publicly whilst he climbed to the upper floor and addressed those present, 'I have not appointed my favourite or brother as Caliph, rather, I have chosen that person who is the finest from all of you.'

All those present affirmed, 'We have heard and obeyed.' He,

thereafter, called Sayyidunā ʿUmar رضي الله عنه and imparted to him extremely beneficial advices, which turned out to be excellent procedures for his successful period of successorship.[44]

Advices

Abū 'l-Malīḥ states that Sayyidunā Abū Bakr رضي الله عنه turned to Sayyidunā ʿUmar رضي الله عنه and said, 'I advise you, should you wish to accept it, that Allāh has some rights pertaining to the night that he does not accept during the daytime, and he also has rights pertaining to the day that he does not accept during the night. Allāh does not accept supererogatory (*nafl*) acts until the performance of the obligatory (*farḍ*). Those whose scales will be heavy on the Day of Judgement will be so because of their conformity to the truth. The truth was heavy on them, and it is a duty on the scales to become heavy when the truth is placed in it. And those whose scales will be light - it will be so because of their conformity with falsehood. Hence, [conformity to] falsehood, upon them, in this world was a light matter and, as such, it is a duty upon the scales to become light when falsehood is placed in it.

'Allāh has mentioned the dwellers of Paradise alongside their most noble deeds whilst overlooking their bad deeds. One then tends to say, "Neither can I be of their calibre nor can I reach their level." Likewise, Allāh has mentioned the inhabitants of Hell alongside their most contemptible deeds and has thrown back at them their [few] good deeds (and did not accept them). One then tends to say, "Neither am I of their calibre nor can I reach their level."

'Have you not contemplated on how Allāh has simultaneously revealed a verse containing reprimand and a verse that offers hope [in various places], and how He has revealed a verse containing hope only to be followed by a verse that delivers a warning, so to imbed in the servant [a balance between] hope and fear. This is to save him from self-destruction and over relying without justification on Allāh's mercy.

44 *Ṭabaqāt Ibn Saʿd*. 1st section, Vol 3. *Waṣiyat Abū Bakr* رضي الله عنه, 42.

'No concealed thing will be more beloved to you than death should you heed my advices. It is destined to come. If you disregard my advices, then no concealed thing will be more detestable than death, and it will for sure arrive. You will not be able to escape it!'[45]

Sayyidunā Abū Bakr ﵁ addressed private and personal matters after fulfilling this duty. He had gifted Sayyidah ʿĀ'ishah ﵂ land in the environs of Madinah Munawwarah or Bahrain but then thought that it violates the rights of other heirs, so he said, 'O my beloved,whether it be during indigence or rule, you have remained the most beloved to me; will you, however, include your brothers and sisters in the piece of land I have given to you?' Sayyidah ʿĀ'ishah ﵂ gave assurances of this, so he advised regarding the debt of the House of Wealth (*bayt al-māl*). He confirmed, 'Besides one maid and two camels, nothing else is in my possession from the wealth of the Muslims. Have them sent to ʿUmar as soon as death befalls me.' They were all sent over to Sayyidunā ʿUmar ﵁. Sayyidah ʿĀ'ishah ﵂ says, 'He had also said, 'After burial proceedings, look out for anything else that may have been missed and hand it over to ʿUmar.'

The house was searched after the burial, but no such item was found in Sayyidunā Abū Bakr al-Ṣiddīq's ﵁ house.

Bidding Farewell

Sayyidunā Salmān al-Fārsī ﵁ visited Sayyidunā Abū Bakr ﵁ and said, 'O Abū Bakr, advise me.'

He said, 'Allāh will conquer the world for you. Take from that only enough for the moment. Be warned! The person who offers the morning prayer is under Allāh's promise. Let it be not that you breach this promise and it becomes a means of throwing you on your face in the fire of Hell.'

Saʿīd ibn al-Musayyab ﵀ says, 'As death closed in on Sayyidunā Abū Bakr ﵁, some Companions ﵃ came to him and said, "O Successor of Allāh's Messenger ﷺ, grant us provisions as we now see your complexion changing." He said, "Whoever dies uttering

45 Ibn al-Jawzī, *Minhāj al-Qāṣidīn*, 573. Urdu Translation of *Iḥyā' 'l-ʿUlūm*, 4:671.

these words, Allāh will send his soul to the Bright Horizon (*al-ufuq al-mubīn*)."

The Companions ﷺ asked, "What is the Bright Horizon?"

He replied, "It is a plain before the Throne of Allāh (*ʿarsh*) that has gardens, rivers and trees. Allāh's one hundred mercies envelope it daily. One who utters these words, Allāh will place his soul in this described place. They are:

"O my Lord, You have created the creation from the beginning and You had no need for it. You then grouped them into two: one for Paradise and the other for Hell. Make me from the dwellers of Paradise and not Hell.

"O my Lord, You have broken down the creation into many factions and have separated them before their birth. Some You have made wretched and others of good disposition, saintly, and guided. Make me righteous due to my actions and save me from wretchedness resulting from my sins.

"O my Lord, that which every soul will amass, You have knowledge of it before it is even created. There is no getaway from his actions, hence make me from those who You make subservient to You.

"O my Lord, no soul wishes for anything, should You not wish for it. Wish for me to develop a yearning for that which brings me closer to You.

"O my Lord, You are aware of the actions of man in that nothing moves but with Your permission. So preordain my every movement in your fear.

"O my Lord, You are the Creator of both good and bad and have created those who will perpetrate them both. Make me from amongst the superior from them.

"O my Lord, You are the Creator of both Heaven and Hell and have made those who will inhabit them. Make me from amongst the dwellers of Your Paradise.

"O my Lord, You wished to give guidance to a community, so You opened their hearts, and You ordained for another community to go astray, so You made their hearts narrow. O my Lord, open my heart to accepting Faith and let it flourish in my heart. Make me

detest disbelief, adultery and disobedience, and make me from amongst the pious.

"O my Lord, You have organised matters and their return is to You, hence resurrect me after death for a prosperous life and in rank grant me Your closeness.

"O my Lord, that person who sees morning and evening in such a state that he puts his reliance and trust in one other than You, then it let it be so, but my reliance and trust remains in You only – وَلا حَوْلَ وَلا قُوَّةَ اِلَّا بِاللهِ "There is neither might [to avoid disobeying Allāh] nor ability [to obey Allāh] save with the help of Allāh."

Following this, he said, "All of these themes are found in the Book of Allāh."[46]

He said regarding burial proceedings, 'Wash the cloth that is on my body at the moment and use it as a shroud with other cloths.'

Sayyidah ʿĀ'ishah ﵂ remarked, 'This is old, and material for shrouding should be new!'

He replied, 'The living have more of a right than the dead to don new clothes. This ripped, old cloth will suffice me.'

Demise

As death approached, Sayyidah ʿĀ'ishah ﵂ arrived and delivered the following poem:

By your life,
When breathing becomes longer,
And the chest narrows,
Wealth is of no use to man.

On hearing these words, Sayyidunā Abū Bakr ﵁ removed the covering from his face and said, 'Do not say that, but rather say, لَقَدْ جَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ، ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيد 'And the agony of death has come, for sure; that is what you were trying to escape.'[47]

His daughter wept as death drew near. 'O daughter, don't cry,' he said.

46 Urdu Translation - *Iḥyā' 'l-ʿUlūm*, 4:672.

47 *Qur'ān*, 50:19 – quoted from *Minhāj al-Qāṣidīn.*

‘If I don’t shed tears because of your demise then whose demise will bring tears to my eyes?’ she lamented.

‘The extraction of my soul at this moment in time is more beloved to me than extracting anyone else’s soul to the extent that the taking out the soul of a fly is not as beloved to me as taking out my own soul. (Why do you cry so much when death is so beloved to me?). However, I do fear losing hold of Islam at the time of death.’ He then asked, ‘What day is it today?’

When told it was Monday, he asked, ‘On what day did the Messenger of Allāh ﷺ pass away?’ ‘On Monday,’ he was told. ‘My desire then is to leave this transitory world by nighttime.’

His last wish was also fulfilled in that at the end of Monday and into the night of Tuesday towards the end of Jumādat al-Thāniyah, 13 AH, aged 63, he chose the path of the eternal world. Surely, we belong to Allāh and to Him we shall return.

Burial and Shrouding

As per his instruction, burial arrangements were made promptly at nighttime and, Sayyidah Asmā’ bint ʿUmays رضي الله عنها, his honourable wife, washed his body. Sayyidunā ʿUmar رضي الله عنه led the Janāzah prayer, whilst Sayyidunā ʿUthmān رضي الله عنه and Sayyidunā Ṭalḥah, Sayyidunā ʿAbd al-Raḥmān ibn Abī Bakr along with Sayyidunā ʿUmar al-Fārūq رضي الله عنهم lowered the body into the grave. In this way, the worldly Companion of the Leader of the Universe ﷺ, through burial right beside him, reached Paradise to attain his everlasting Companionship.[48]

48 *Ṭabaqāt Ibn Saʿd. Khulafā’ Rāshidīn*, 53-55.

A Fatal Attack

On the Journey back from his last pilgrimage, he raised his gaze towards the moon as he lay down with his blanket under his head in the valley of Muhassab. Adoring the moonlight, he said, 'Look, it was faint in the beginning; it then grew gradually and became complete. It will begin to decrease again. Everything in this world follows this cycle.'

He went on to supplicate, 'O Allāh, my subjects have increased considerably, and I have become very weak. Raise me from this world before I fail in my duties as Caliph.'

He went to the Masjid as per routine quite early one morning after returning to Madinah Munawwarah. He was holding a whip in his hand which he used to wake people. He would order for the rows to be straightened upon reaching the Masjid before leading the prayer, in which he would recite long sections (*sūrah*s). He did the same on this particular day. He had started the prayer and pronounced the *takbīr taḥrīmah* (*Allāhu akbar*) when a fire-worshipping disbeliever, Abū Lu'lu', the slave of Sayyidunā Mughīrah ﷺ, who was sat hiding in the niche (*miḥrāb)* with a poisonous dagger, pounced and stabbed him in his blessed stomach three times. He fell to the ground unconscious. Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf ﷺ moved forward and led the remainder of the prayer in his place in brief and concluded it with *salām*.

Abū Lu'lū' thought of somehow fleeing from the Masjid, but the rows of worshippers stood before him as a wall, thus penetrating them was not easy. He subsequently began to stab the worshippers and a total of thirteen Companions ﷺ suffered wounds, from whom seven did not recover. The prayer concluded at that point and Abū Lu'lū' was arrested. Seeing that he had been arrested, he committed suicide with the same dagger.

An incident of gigantic proportions, yet not one Companion

broke off from his prayer. They completed the prayer with tranquility and then some of them picked up Sayyidunā ʿUmar ؓ and took him to his home. He regained consciousness a short while later and offered his Fajr prayer in that state.

Killer

Sayyidunā ʿUmar ؓ called Sayyidunā ibn ʿAbbās ؓ and said, 'Find out who wounded me!' He went outside and, afterwards, returned and told him that the slave of Sayyidunā Mughīrah ؓ was the perpetrator.

He said, 'May Allāh destroy him. I had ordered in order to favour him. Thanks be to Allāh for not arranging my death at the hands of a Muslim. It is you and your father who wish for there to be an abundance of disbelievers and foreigners in Madinah Munawwarah!' (This was said because Sayyidunā Ibn ʿAbbās ؓ had many slaves).

Sayyidunā Ibn ʿAbbās ؓ suggested, 'I will have them all killed if you so wish.'

'Now you want them killed when they speak your language, pray in the same direction as you and perform pilgrimage in your company!'

At the same time, the general public was in such a state that it was as though a calamity had never befallen them before that day. Everyone was voicing their own opinions. Some feared he would die, whilst others allayed such fears. In the midst of all this, grape juice was brought for him, but his stomach threw it back out as soon as he drank from it. Everyone became apprehensive and lost all hope of him recovering.

Abū Lu'lū' had once lodged a complaint in the court of Sayyidunā ʿUmar, saying, 'My master has fixed a high levy on me. Decrease it for me.' He asked him what the fixed rate was and the type of work he carried out.

'I make millstones,' he confirmed.

Sayyidunā ʿUmar ؓ remarked, 'No one else in the whole of Arabia undertakes this work; therefore, the levy fixed upon you

for this work is not excessive. Nonetheless, make one millstone for me as well.'

He said, 'Verily, I will make such a millstone for you that the whole world will talk about it!'

Sayyidunā ʿUmar ﵁ said at the time, 'Look this slave is threatening to kill me!' Someone said, 'O Leader of the Believers, If you so order, then he will be arrested straightaway.'

He questioned, 'Is he to be punished before the crime?'

Abū Lu'lū' made a dagger which he, from then on, would dip into poison, and he became consumed in this thought.'

Restlessness of People of Madinah Munawwarah

This fatal blow on Sayyidunā Fārūq al-Aʿẓam ﵁ created a grieving atmosphere in Madinah Munawwarah. All from the Migrators and Helpers surrounded him wishing that 'our ages be given to you so you remain alive serving Islam.' Efforts to treat him were made but they were not effective. They were left in a strange state the moment they found out that hope for his recovery had all but gone. They went to him and said, 'O Leader of the Believers, May Allāh reward you! You followed the Book of Allāh and implemented the Sunnah of Allāh's Messenger ﷺ.'

In that moment, a youth arrived and said, 'O Leader of the Believers! Glad tidings to you from Allāh that you enjoyed the company of Allāh's Messenger ﷺ and gained early entry into Islam, attaining a rank which you are well aware of. You then became leader and established justice before attaining martyrdom.'

He said, 'I just wish that they are sufficient for my salvation – neither do I suffer due to them nor gain from them.'

As this youth walked away, his trousers were touching the ground. Sayyidunā ʿUmar ﵁ said, 'Bring this boy over to me.' He counselled him upon his return, 'O Nephew, lift your trousers up to save it from the dust and dirt, and it is also more near to fearing Allāh.'

Final Wish

He then said to his son, Sayyidunā ʿAbdullāh ﷺ, 'Go to the Mother of the Believers, Sayyidah ʿĀ'ishah ﷺ, and, after conveying my greetings (*salām*) to her, tell her that my heartfelt wish is to be buried next to my two companions. But if you hold any concerns about it or if there are any drawbacks in it for you, then Jannat al-Baqīʿ is better for me.' Sayyidunā ʿAbdullāh ﷺ forthwith passed on the message to Sayyidah ʿĀ'ishah ﷺ, who said, 'I had reserved that space for myself, but I will give him preference.'

He was overjoyed when Sayyidunā ʿAbdullāh ibn ʿUmar ﷺ passed on the good news to him. He said, 'Thanks be to Allāh that he even fulfilled this greatest wish of mine.' He added, 'Listen! When I die carry my body to the door of the Mother of the Believers' room, send greetings and say, "ʿUmar seeks permission.' Take me in if permission is granted, otherwise bury me in the graveyard of the Muslims if I'm refused entry.'

Electing a Caliph

The Mother of the Believers, Sayyidah Ḥafṣah ﷺ, went along with other women to meet Sayyidunā ʿUmar ﷺ. Seeing them approach, others exited the room. She spent some moments with Sayyidunā ʿUmar ﷺ and then went inside the house when men sought permission to enter. Sound of her weeping could be heard outside.

People requested, 'O Leader of the Believers, impart to us some words of advice and appoint someone as your successor. He said, 'I do not feel that anyone is more worthy of being a caliph than those whose state is such that the Messenger of Allāh ﷺ departed this world while he was happy with them.' He then took the names of Sayyidunā ʿAlī, ʿUthmān, Zubayr, Ṭalḥah, Saʿd and ʿAbd al-Raḥmān ibn ʿAwf ﷺ.

He said, "ʿAbdullāh ibn ʿUmar will approach you as well - but the caliphate is not his concern. (He said this to avoid hurting Sayyidunā "ʿAbdullāh ibn ʿUmar's feelings ﷺ).

'If you appoint Saʿd as Caliph, then so be it, otherwise seek assistance from whoever is leader, as I had not dismissed him due to weakness or dishonesty.'

He then appointed Sayyidunā Ṣuhayb ﷺ to lead the prayers in his place and instructed, 'Appoint a Caliph within three days after my demise.'

Advices

He addressed, 'I advise the caliph after me to recognise the virtues of the forerunners amongst the Migrators, protect their dignity and afford them respect. I also advise him to be good to the Helpers. They are people who in this place and in bringing Faith took the lead. Accept from those who do good from them and overlook the lapses of those who perpetrate wrong from amongst them. I also advise you to be kind to those who live in the surrounding cities, as they are the guardians of Islam, accumulators of wealth and because of whom the enemies burn with jealousy. Do not take from them other than their surplus wealth and that which they extract gladly. I advise you to be good to the bedouins, for they are the backbone of the Arabs and the root of Islam. Take from their surplus wealth and return it to the destitute amongst them. I ask you to be kind to the Arabs and be mindful of Allāh and His Messenger's promise. Fulfil the due of the *dhimmī*s[49] and fight others in order to protect them. Do not take work from them beyond their strength.'

He called for his son and counselled him, ''Abdullāh - find out how much debt I am burdened with.' He calculated it and told him it was around eighty-six thousand. Sayyidunā ʿUmar ﷺ instructed, 'If it's possible to pay off the debt with our family's monies, then do it that way, otherwise seek assistance from the children of ʿAdī ibn Kaʿb. If their wealth is insufficient, then pay it off with the wealth of the Quraysh. But do not approach anyone other than the Quraysh!'

49 Non-Muslim citizens of an Islamic state who are afforded a right of residence.

Demise

Pangs of death commenced after this. What was Sayyidunā ʿUmar's رضي الله عنه state and what was the level of his fear of Allāh at that moment! Try to gauge it by the words of the narrator, Miswar ibn Makhramah رضي الله عنه, who reports that Sayyidunā ʿUmar رضي الله عنه was uttering, 'By Allāh, if I had so much gold that it would fill the entire earth, I would blindly give it away in compensation of Allāh's punishment.'

He was saying, according to another narration, 'By Allāh, if I had the whole world, I would give it away in compensation for myself.'[50]

He was wounded on Wednesday 27th Dhū 'l-Ḥijjah and departed this world on the fifth day [after that], being, Sunday 1st Muḥarram, aged sixty-three. Surely, we belong to Allāh and to Him we shall return.

Janāzah Prayer

When his body was brought forward for the Janāzah Prayer, Sayyidunā ʿAlī رضي الله عنه commented, 'I had a feeling from the onset that both of you will be buried at the side of the Messenger of Allāh ﷺ. This is because I often heard the Messenger of Allāh ﷺ mention you both with his own mention.' He also said, 'I supplicate Allāh to make my Book of Deeds the same as ʿUmar ibn al-Khaṭṭāb's.'

Sayyidunā Ṣuhayb رضي الله عنه led the Janāzah Prayer and his grave was prepared next to that of Sayyidunā Abū Bakr رضي الله عنه in the Holy Chamber. It consists of only three graves: One belonging to the Messenger of Allāh ﷺ; second one to Sayyidunā Abū Bakr رضي الله عنه; and the third one to Sayyidunā ʿUmar al-Fārūq رضي الله عنه. Sayyidunā Abū Bakr al-Ṣiddīq's رضي الله عنه head is in line with the Messenger of Allāh's ﷺ blessed shoulder, whilst Sayyidunā ʿUmar's رضي الله عنه grave is in line with the blessed feet.[51]

One narration has it that the Messenger of Allāh ﷺ stated, 'Islam will weep on ʿUmar's demise.'[52]

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50 *Minhāj al-Qāṣidīn*, 575.

51 *Khulafā' 'l-Rāshidīn*, 158-162.

52 *Iḥyā' 'l-ʿUlūm*, 4:674:.

Sayyidunā ʿAbbās ibn ʿAbd al-Muṭṭalib ؓ says, 'My wish was to see ʿUmar in a dream. In the end, I saw him a year later in a dream wiping off perspiration from his forehead and saying, 'I am free now. It seemed as though my roof would collapse with a thud if the Most Kind and Beneficient Allāh had not taken care of me! Allāh's mercy and compassion saved me, otherwise I would have faced annihilation.'[53]

Sayyidunā ʿUthmān Ghanī ؓ

Famous is the account pertaining to the martyrdom of Sayyidunā ʿUthmān ؓ. He attempted to pacify the insurgents and rebels who besieged the house of the Caliph by delivering swaying speeches on numerous occasions. Sayyidunā Ubayy ibn Kaʿb ؓ too delivered a speech but nothing had an effect on them. Thamāmah ibn Ḥazn al-Qushayrī says, "I was among those present when Sayyidunā ʿUthmān ؓ climbed to the rooftop of his house to appease the insurgents and faced the crowd. He pronounced, "Summon before me the two individuals who have amassed you here!" They were called for, and they arrived at the scene just as two donkeys or camels would arrive. Sayyidunā ʿUthmān ؓ turned to the crowd and addressed:

"By Allāh and by Islam, I ask you that are you aware that when the Messenger of Allāh ﷺ arrived in Madinah Munawwarah, the Masjid was short and insufficient, so he appealed, "Who will purchase this land and sacrifice it in the path of Allāh (*waqf*). More better than this will be the recompense for that person in Paradise!" I fulfilled that call, so are you stopping me from offering prayers in this very Masjid?

"By Allāh, tell me! Are you aware that, at the time of the Messenger of Allāh's ﷺ arrival in Madinah Munawwarah, there was no sweet water well in Madinah Munawwarah besides the well of Rumah. The Messenger of Allāh ﷺ appealed, "Who will purchase this well and sacrifice it in the path of Allāh. More better than this

53 *Kitāb al-Rūḥ.*

will be the recompense for that person in Paradise!" I fulfilled that call; so are you depriving me from drinking water from that well?'

"Do you even know that I armed the Army of Hardships [referring to the Battle of Tabuk] with resources?

They said in unison, "By Allāh, all this is the truth."

Yet, it did not move the callous. He addressed the crowd further, "By Allāh, can anyone amongst you recall the moment when the Messenger of Allāh ﷺ climbed the mountain and it began to move? He nudged the mountain with his foot and said, "Calm down O Hira, for there is a Prophet, a Verifier of Truth (*ṣiddīq*) and a Martyr on you." And I was with the Messenger of Allāh ﷺ at the time. The public confirmed it.

He then said, "For Allāh's sake, did the Messenger of Allāh ﷺ not assume one of his hands as my hand when he sent me as his envoy from Hudaybiyyah to Makkah? Did he not take the pledge of allegiance on my behalf [by placing one of his hands on top of the other?]" Everyone affirmed, saying, "It is the truth."[54]

Seeing that the pilgrimage season is to end in a few days, which would result in people returning to Madinah Munawwarah and the opportunity [to overthrow the government] at hand would be lost, the insurgents planned to assassinate Sayyidunā ʿUthmān ؓ – something Sayyidunā ʿUthmān ؓ heard with his own ears. Hence, he addressed the gathering, 'On what crime of mine do you thirst for my blood? There are three possibilities in Islam that allows one to be executed: in the case of adultery, where the perpetrator will be stoned [if married]; as part of equitable retribution when one has murdered someone; or when one commits apostasy. Neither have I committed adultery in the Days of ignorance (*jāhiliyyah*) nor as a Muslim, nor have I killed anyone or reneged on Islam. Even today, I bear witness that there is one Allāh, and Muḥammad ﷺ is His servant and Messenger.'[55]

However, none of the discourses had an effect on them.

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54 *Ibn Ḥanbal*, 1:59.

55 *Ibn Ḥanbal*, 62.

Consultation with the Altruistic Companions ﷺ and Permission Seeking

The consultation of the altruistic Companions ﷺ varied in opinion. Sayyidunā Mughīrah ibn Shuʿbah ﷺ said, 'O Leader of the Believers, there are three options, so accept one of them. Present here is a strong group of your followers and selfless individuals. Come out with them and expel the rebels through confronting them! You are on the truth, they are on falsehood, and people will support the truth. If you disagree with this proposal, then leaving aside the main door, escape this siege through creating an exit by knocking down a wall on the other side and head towards Makkah Mukarramah on your rides. That is the [Sanctity of the] Ḥaram, so they will not fight you there! Or you may travel to Sham [Regions of Syria, Jordan and Palestine]. The public there is sincere and Muʿāwiyah's presence will be there!'

Sayyidunā ʿUthmān ﷺ said, 'If I come out and declare war upon them, then I do not want to become the first Caliph who shed the blood of Muḥammad's (ﷺ) nation! There is no guarantee that they will stop short of violating the sacredness of the Ḥaram and refrain from war, should I leave for Makkah Mukarramah. As prophesied by the Messenger of Allāh ﷺ, I do not want to be the person who travels to Makkah Mukarramah and its sacredness is then violated as a result of it. Neither can I travel to Sham, as I am unwilling to abandon my House of Migration and the close proximity of Allāh's Messenger ﷺ.'[56]

Sayyidunā ʿUthmān's ﷺ house was big and spacious. At the door and inside it, a large number of Companions ﷺ – seven hundred - were present, the leader of whom was Sayyidunā ʿAbdullāh ibn Zubayr ﷺ, the brave son of Sayyidunā Zubayr ﷺ. He presented himself to Sayyidunā ʿUthmān ﷺ and asked, 'O Leader of the Believers! We have many men present in the house. I will fight the rebels if you permit!'

56 *Ibn Ḥanbal*, 67.

'Even if one of you holds such intentions, then I beseech him by Allāh not to spill his blood for me!'[57] said Sayyidunā ʿUthmān ﷺ.

Twenty slaves were present in the house at the time. He called them over and freed them.[58]

Sayyidunā Zayd ibn Thābit ﷺ presented himself and said, 'O Leader of the Believers! The Helpers are at the door awaiting permission to repeat their stirring deeds.'

He said, 'If combat is your objective, then I will not give permission. My greatest aid in this moment is he who does not raise the sword to defend me.'

When Sayyidunā Abū Hurayrah ﷺ sought permission, he was told, 'Abū Hurayrah! Would you be pleased to kill the entire humanity and also myself?'

'No,' he replied.

'Were you to kill even one person, it is as though you have killed everyone.' (This is an indication towards part (*rukūʿ*) 5, verse 32 of Sūrat al-Mā'idah). After hearing this, Sayyidunā Abū Hurayrah ﷺ returned.[59]

Preparing for Martyrdom

Due to the Messenger of Allāh's ﷺ prophecy, Sayyidunā ʿUthmān ﷺ was convinced that he was destined to achieve martyrdom.[60] The Messenger of Allāh ﷺ had forewarned him of this event on numerous occasions and stressed to remain patient and steadfast. Sayyidunā ʿUthmān ﷺ kept firm on the advice given and invariably and eagerly waited in anticipation of this occurrence.

Sayyidunā ʿAbdullāh ibn Salām ﷺ says, 'I went to visit Sayyidunā ʿUthmān ﷺ as he was surrounded, and he said to me, "It is good that you have come. I saw the Messenger of Allāh ﷺ in a dream last night, saying, "O ʿUthmān, the people have surrounded you?"

I replied, "Yes."

57 *Ibn Saʿd*, Vol 3.
58 *Ibn Ḥanbal*, 72.
59 *Ibn Saʿd*.
60 *Ibn Ḥanbal*, 66.

He then said, “They kept you thirsty?”

I said, “Yes.”

He then extended a bucket from which I drank water to my fill to the extent that its coolness was felt in my chest and shoulders before saying, “You will receive help if you so wish and consequently overcome them, or if you desire, you can join us for *ifṭār*[61].”

I preferred to join him for *ifṭār*.”’[62]

He was fasting on the day of his martyrdom, which was a Friday. He dreamt that the Messeneger of Allāh ﷺ, Sayyidunā Abū Bakr and Sayyidunā ʿUmar ﵄ are together and saying, “ʿUthmān, Hurry up! We await your presence for *ifṭār*.’ He related the dream to those present upon awakening. He said to his respected wife, ‘Near is the moment of my martyrdom. The rebels will kill me.’

‘This cannot happen, O Leader of the Believers,’ she moaned.

But he said, ‘I have already seen this dream.’

According to another narration, the Messeneger of Allāh ﷺ said, “ʿUthmān, perform Jumuʿah prayer in my company today.’[63]

Sayyidunā ʿUthmān’s ﵁ respected wife, Nā’ilah bint Farāfiṣah ﵂, says, ‘Sayyidunā ʿUthmān ﵁ was fasting on the day before his martyrdom. He asked for water from the rebels but they refused. He, therefore, did not undertake *ifṭār* and fell asleep. As *ṣuḥūr* time approached, I requested water from the neighbours, who gave me a container of it. I then went to him and nudged him, and he awoke. I said to him, “This is sweet drinking water.”

He lifted his head and said, “I am fasting, and the Messenger of Allāh ﷺ looked over me from the roof of this house with some sweet water and said, “O ʿUthmān, drink the water.” I drank from it to my fill. He then said, “Drink more.” I drank from it to my fill once more. He finally said, “People will soon reject you. If you fight them you will be victorious, but if you leave them alone, you will partake in *ifṭār* with us.”’[64]

He then asked for trousers that he had not worn ever before and

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61 Breaking of fast at sunset.

62 *Iḥyā’ ’l-ʿUlūm*, 4:674.

63 *Ibn Saʿd*, 3:53.

64 Ibn al-Jawzī, *Minhāj al-Qāṣidīn*, 575.

put them on.[65] He called twenty of his slaves and freed them before opening the Glorious Qur'ān and engaging himself in its recitation.

Martyrdom

The rebels stormed the house. Sayyidunā Imām Ḥasan, who was stood guard at the door, suffered wounds as he mounted a defence. Four of the rebels jumped over the wall and got to the roof. Taking the lead was the youngest son of Sayyidunā Abū Bakr رضي الله عنه, Muḥammad ibn Abī Bakr, who was nurtured in the lap of Sayyidunā ʿAlī رضي الله عنه. He aspired to attain a high post, but his failure in doing so turned him into Sayyidunā ʿUthmān's رضي الله عنه enemy. He leapt forward and pulled Sayyidunā ʿUthmān's رضي الله عنه beard. Sayyidunā ʿUthmān رضي الله عنه said to him, 'O nephew, Had your father been alive today, he would not have liked your conduct!' Put to shame by these words, Muḥammad ibn Abī Bakr stepped back. However, Kinānah ibn Bishr came and struck him with a metal rod with such force that he fell to the ground on his side. Still, the words بِسْمِ اللّٰہ تَوَکَّلْتُ عَلَی الله 'In the name of Allāh, I put my trust in Allāh,' came on his lips. Sūdān ibn Ḥirmān al-Murādī struck another blow and, this time, blood spouted forth from his body. Lastly, the heartless ʿAmr ibn al-Ḥamaq sat on Sayyidunā ʿUthmān's chest and delivered nine wounds with his spear to different parts of his body. According to one narration, as wounds were being inflicted on his body and blood flowed onto his beard, he uttered, لاَ اِلٰه اِلَّا أنْتَ سُبْحَانَکَ اِنِّیْ کُنْتُ مِنَ الظَّالِمِین 'There is no deity but You. Glory be to You! Verily, I have been among the wrongdoers. My Lord, I leave You to avenge these people and seek help from You in all my matters. I plead you to grant me patience in the circumstances I am involved in.' In that moment, a wicked individual attacked him with a sword, but his loyal wife, Sayyidah Nā'ilah رضي الله عنها, who was sat close by, took the swipe on her hand [by raising it to protect him], resulting in three of her fingers being chopped off. The assault extinguished the resplendent light of Sayyidunā Dhū 'l-Nūrayn's[66] (Possessor of Two Lights) life.

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65 *Ibn Ḥanbal*, 71.

66 He married two of the Messenger of Allāh's ﷺ respected daughters.

Humanity mourned this lonely death. The beings of the heavens and the earth shed tears on the unjust killing. The authorities of destiny and fate pronounced, ‘The blood thirsty sword which has been unsheathed today will remain unsheathed until the Day of Judgement. The door of trials and dissention which has opened today will remain open until the Day of Resurrection.’ (The ‘Chapter of Tribulations’ in *Ṣaḥīḥ al-Bukhārī* indicates towards this).

At the time, Sayyidunā ʿUthmān ﵁ was engaged in Qur’ān recitation with the Qur’ān open before him. The verse that this unjust killing left blood stained was, فَسَيَكْفِيكَهُمُ اللّٰهُ وَهوَ السَّمِيعُ الْعَلِيم ‘So Allāh will suffice you against them, and He is the Hearing, the Knowing.’[67]

Sayyidunā ʿAbdullāh ibn Salām ﵁ enquired from those who witnessed Sayyidunā ʿUthmān ﵁ suffer in his blood after being wounded in regards to the words that emanated from his mouth. ‘What did Sayyidunā ʿUthmān ﵁ utter as he lay in his blood?’ he asked.

‘O My Lord, bring together the ummah of Muḥammad ﷺ and unite them. He repeated this three times,’ they revealed.

Sayyidunā ʿAbdullāh ibn Salām ﵁ said, ‘By Allāh, had he supplicated that there never be unity in them, then they would have remained disunited till the Day of Judgement.’[68]

ʿAlā’ ibn Fuḍayl narrates from his father that as ʿUthmān ibn ʿAffān’s ﵁ treasures were searched after his martyrdom, a locked chest was found which contained a small box. When it was opened a letter was found placed in it, which read:

‘This is ʿUthmān’s will. In the name of Allāh, the Most Gracious, the Most Merciful. ʿUthmān ibn ʿAffān bears witness that there is no deity but Allāh. He is alone. He has no partner and Muḥammad ﷺ is His Servant and Messenger. Paradise is truth. Hell is truth. Allāh will resurrect everyone from their graves on the Day of Judgement - there is no doubt in it. Allāh does not go against his promise. We remain alive on it and we shall die on it. We will be resurrected on it, if Allāh wills.’[69]

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67 *Qur’ān*, 2:137.

68 *Iḥyā’ ’l-ʿUlūm*.

69 *Minhāj al-Qāṣidīn*.

He was martyred at ʿAṣr time on a Friday. The body lay there without a shroud or burial for two days. Doomsday had ensued in the court of Allāh's Messenger ﷺ. The rebels governed. None mustered the courage to openly carry out burial proceedings because of fear. Finally, on Saturday night, a handful of individuals through risking their lives endeavoured to shroud and bury the body. They carried the oppressed martyr's body covered in a blood soaked shirt without washing it. A total of seventeen people offered the Janāzah prayer on this authority whose rule extended from Kabul to Marrakesh.

As stated in *Musnad ibn Ḥanbal*, Sayyidunā Zubayr ؓ and, according to Ibn Saʿd, Sayyidunā Jubayr ibn Muṭʿim ؓ, led the Janāzah prayer and entrusted this embodiment of prudence and tolerance and the face of loneliness and oppression to the soil at the rear end of Jannāt al-Baqīʿ. This spot later became part of Jannāt al-Baqīʿ when the separating wall was taken down. This blessed grave is present at the rear part of Jannāt al-Baqīʿ.

The Respected Companions' ؓ Expression of Grief

Nobody from the Respected Companions ؓ and the general Muslim community was prepared to listen to this tragic event. Not for once did they ever imagine that the rebels would have the impudence and audacity to go to such lengths that they would perpetrate the killing of the Imām of the time and violate the sanctity of the Messenger of Allāh's ﷺ court. Thus, whoever heard this was left in total shock and speechless.

Even those who somewhat resented Sayyidunā ʿUthmān's ؓ manner of governance, shed tears on this lonely and oppressive death. A rapt stillness fell upon everyone. Even the rebels, whose thirst had now been quenched by bloodshed, were showing regret because of the consequences of their actions. However, the enemy

had succeeded in their aims for which they had lain the net of conspiracy and treachery. A united Islam became divided into Sunni, Shia, Kharijites (Departers) and Ottoman groups. Such was the division that it will remain as such until the Day of Judgement.

Sayyidunā ʿAlī had left the Masjid and was heading towards Sayyidunā ʿUthmān's house when he came to hear of his martyrdom. He straightway lifted both hands and said, 'O Allāh, I am not accountable for ʿUthmān's bloodshed.'

Sayyidunā ʿUmar's brother-in-law, Sayyidunā Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl said, 'O People! It would still be justified if Mount Uhad exploded and collapsed on you because of your bad actions!'

Sayyidunā Ḥudhayfah, who had more knowledge about the prophecies relating to trials and tribulations than any of the Companions and was the Secret Keeper of the Messenger of Allāh, said, 'Ah! ʿUthmān's killing has created a void in Islām that will never be filled till the Day of Judgement!'

Sayyidunā Ibn ʿAbbās said, 'If the entire creation had conspired to kill ʿUthmān, then stones would have rained down on them from the skies just as it did on the Community of Prophet Lūṭ.'

Thamāmah ibn ʿAdī, a Companion and also the ruler of Sana, Yemen, upon being informed of the tragic event started weeping and lamented, 'How regretting! The Messenger of Allāh's successorship has ended.'

Abū Ḥumayd Sāʿidī took an oath, 'I will not express happiness until I die.' The Companion Sayyidunā ʿAbdullāh ibn Salām said, 'Ah! The might of the Arabs has diminished today!'

The Mother of the Believers, Sayyidah ʿĀ'ishah said, 'The oppressed ʿUthmān has been killed. By Allāh, his Book of Deeds has become clean like washed clothes.'

A trail of tears flowed from Sayyidunā Zayd ibn Thābit's eyes,

whilst Sayyidunā Abū Hurayrah ﵁ would cry incessantly upon the mention of this tragedy.[70]

Sayyidunā ʿUthmān's ﵁ shirt and the chopped off fingers of Sayyidah Nā'ilah ﵂ reached Sayyidunā Muʿāwiyah ﵁. Once the shirt was exposed and the fingers suspended in public, mass mourning overtook the place and cries of 'revenge' 'revenge' reverberated.'[71]

Sayyidunā ʿAlī ﵁

Central Actions in Conspiring to Kill

After the Battle of Nahrawān, some Khārijites assembled during the pilgrimage season to discuss affairs of the time. After debate and discussion, they unanimously agreed that, until Sayyidunā ʿAlī, Sayyidunā Muʿāwiyah and Sayyidunā ʿAmr ibn al-ʿĀṣ ﵃ remained alive, the Islamic world will be embroiled in wars. Hence, three individuals volunteered to undertake the task of killing the three of them. ʿAbd al-Raḥmān ibn al-Muljim took on the responsibility to kill Sayyidunā ʿAlī ﵁. Nazāl likewise that of Sayyidunā Muʿāwiyah ﵁, and ʿAbdullāh took up the gauntlet of killing Sayyidunā ʿAmr ibn al-ʿĀṣ. They set off on their missions.

After reaching Kufa, Ibn al-Muljim's resolve was made stronger by a beautiful Kharijite woman, named Qiṭām. She promised to marry him on the accomplishment of his mission and fixed Sayyidunā ʿAlī's ﵁ blood as dowry (*mahr*). Consequently, one morning in Ramaḍān, 40 AH, all three of them attacked the three Companions ﵃ in question simultaneously. Fortunately, Sayyidunā Muʿāwiyah ﵁ and Sayyidunā ʿAmr ibn al-ʿĀṣ ﵄ escaped death. The swing of the sword went over Sayyidunā Muʿāwiyah's ﵁ head

70 These words are mentioned in *Ibn Saʿd*, 55-56. vol 3, 1st section. Sayyidunā Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl's ﵁ quote is recorded in *Ṣaḥīḥ al-Bukhārī*, Chapter on the Conversion of Saʿīd Ibn Zayd. Sayyidunā ʿAlī's ﵁ quote, with a sound transmitters' chain, is recorded in *Mustadrak al-Ḥākim*.

71 *Khulafā-e Rāshidīn*, 211-217.

while Sayyidunā ʿAmr ibn al-ʿĀṣ did not attend to lead the prayer on that morning, resulting in his deputy for the day being killed by accident. But Sayyidunā ʿAlī's ﵁ goblet of life had been filled, thus he became a target of their scheming.

Fatal Attack

Iṣbagh Ḥanẓalī says, 'The morning Sayyidunā ʿAlī ﵁ was wounded, he lay on the bed. Ibn Tiyāh came to inform him that it was Fajr time, but he delayed himself [from standing up]. He came a second time, but he still delayed himself. He finally got to his feet when approached on the third occasion and recited a couplet as he walked:

Prepare for death, it will approach unawares.
Do not fear death, when it becomes your guest.[72]

He then went to the Masjid and woke Ibn al-Muljim, who had come and slept in the Masjid. As he lead the prayer and laid his head in prostration, with his heart occupied in prayer of His Lord, the wretched Ibn al-Muljim struck an incredibly penetrating blow of the sword. Wounds were inflicted on Sayyidunā ʿAlī's ﵁ head and Ibn al-Muljim was arrested.[73]

Wounds suffered were such that hope of surviving was next to none. He therefore called Sayyidunā Ḥasan and Sayyidunā Ḥusayn ﵄ and gave them some highly beneficial advice and stressed to them to deal with Muḥammad ibn Ḥanafiyyah with courtesy and politeness.

Jundub ibn ʿAbdillāh asked, 'O Leader of the Believers, shall we take the oath on Ḥasan's hands after you?'

He replied, 'I do not wish to say anything on that matter. Decide among yourselves.'

He forthwith imparted various advices and instructions. He instructed Sayyidunā Ḥasan ﵁ regarding the washing of his body: 'The shroud should not be expensive because I have heard

72 *Iḥyā' 'l-ʿUlūm.*

73 *Ṭabarī.*

the Messenger of Allāh ﷺ say, "Refrain from having expensive shrouds – they decompose very quickly." Walk moderately with my body, not too fast, not too slow. If it's goodness, you will take me towards it quickly. If its evil, you will dismount me from your shoulders quickly.'[74]

Imām Shʿabī ؒ reported that when he was struck with the sword, he asked, 'What has become of my murderer?'

The people informed him, 'He has been arrested.'

'Feed him with my food and give him water from me to drink. If I survive then I shall decide myself, but should I gain martyrdom, strike him with the sword only once and not more.'[75]

The sword was poison-coated, thus its effect spread through the whole body very quickly and, on the same day, i.e. Friday night on 20th Ramaḍān, 40 AH, this embodiment of virtue and excellence and the sun of rectitude and guidance set on the world forever. Surely, we belong to Allāh and to Him we shall return.

Sayyidunā Imām Ḥasan ؓ undertook the burial proceedings with his own hands. He uttered the *takbīr*s (*Allāhu akbar*) five times instead of four in the Janāzah prayer. He was buried in Gura - a graveyard of Kufa.[76]

Sayyidunā Bilāl ؓ

As Sayyidunā Bilāl's ؓ time of death approached, his wife lamemted, واحزناه 'How regretting! You are to depart this world.' He, in turn, said, وَاطَرِبَاه غداً نَلْقَى الْأَحِبَّة، مُحَمَّداً وَحِزْبَه 'What a thing of great pleasure! I will tomorrow meet my friends - Muḥammad ﷺ and his Companions!'[77]

74 *Ṭabarī*.
75 *Minhāj al-Qāṣidīn*.
76 *Khulafā-e Rāshidīn*, 290-291.
77 *Faḍā'īl-e-Ṣadaqāt*, 472.

Sayyidunā Muʿādh Ibn Jabal ﷺ

When the time of Sayyidunā Muʿādh ibn Jabal's ﷺ death drew near, he instructed, 'Check outside whether it's morning yet or not.' He was told that it wasn't yet morning. This happened a few times before he was told that it was indeed morning. He thus remarked: 'Welcome to death. The absent has paid a visit. A friend has come at the time of need. O Allāh, I always used to fear You and today I have hope in You. O Allāh, You know that I aspired to live a long life, not that I had love for the world, or so that I may create rivers or build gardens, but it was to derive the pleasure of the thirst of fasting in the scorching heat of the afternoon, spend time toiling (for the religion) and join in gatherings of your remembrance.'[78]

As the pangs of death increased and the pain became severe, each time he gained consciousness [after passing out], he would open his eyes and say, 'O My Lord, squeeze my throat as much as You wish. By Your Reverence, my heart loves You.'[79]

ʿAbd al-Raḥmān ibn Ghanam ﷺ reports, 'I saw Sayyidunā Muʿādh ibn Jabal ﷺ in a dream three years later riding on a spotted horse. Behind him were white men dressed in green, riding on spotted horses. He was saying, "Wish people came to know of my pardoning, respect and honour." He then looked towards the right and left and said, "O Ibn Rawāḥah! O Ibn Maẓʿūn! All praise is due to Allāh, who has made good to us his promise and made us inherit this land (Paradise). We reside in comfort in Paradise wherever we wish. So blessed is the good doer's reward!" He then shook my hand and greeted me.'[80]

Sayyidunā Saʿd ibn Abī Waqqāṣ ﷺ

As death drew near, Sayyidunā Saʿd ibn Abī Waqqāṣ ﷺ said, 'Bring my woolen *jubbah*.' It was brought to him and was very old and threadbare. 'Shroud me in this as this is the jubbah that I wore in

78 *Faḍāʾīl-e-Ṣadaqāt*, 472.

79 *Iḥyāʾ ʾl-ʿUlūm*, 4:678.

80 *Kitāb al-Rūḥ*, 71.

the Battle of Badr.'[81]

Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄

Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄ embraced Islam prior to his father, Sayyidunā ʿAmr ibn al-ʿĀṣ ﵁, who was only thirteen years his senior.

He had sought permission to write the ḥadīths of the Messenger of Allāh ﷺ, and it was duly granted.

He passed away in Taif in 55 AH. One opinion is that he passed away in Egypt in 65 AH.

Just before his death, he instructed someone regarding an individual, 'Call him over! I had said something to him pertaining to my daughter which is as good as a promise. I do not wish to meet Allāh, the Glorified and Sublime, with a third of hypocrisy [in my Scale of Deeds]. I make you witness that I have married her to him.'[82]

The ḥadīth that made him fear hypocrisy the most is as follows:

آيَةُ الْمُنَافِقِ ثَلَاث اِذا حَدَّثَ كَذَبَ ، وَ اِذَا وَعَدَ اَخْلَفَ، وَ اِذَا اؤْتُمِنَ خَانَ

The signs of the hypocrite are three: When he speaks he lies. When he promises, he breaks his promise. And when he is entrusted, he betrays the trust.[83]

Sayyidunā ʿUqbah ibn ʿĀmir al-Juhanī ﵁

Sayyidunā ʿUqbah ibn ʿĀmir al-Juhanī ﵁ was appointed as a ruler of Egypt by Sayyidunā Muʿāwiyah ﵁. He also died in Egypt in 58 AH. The narration of Ṭabarānī states that when his time of death approached, he said:

81 *Faḍā'īl-e-Ṣadaqāt*, 480.
82 *Ibn Abī Dunyā*.
83 *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ al-Muslim*.

يَا بَنِيَّ اِنِّيْ اَنْهَاكُمْ عَنْ ثَلاَث، فاحْتَفِظُوْابِها، لاَ تَقْبَلُوا الْحَدِيْث عَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِلاَّ مِنْ ثِقَة، وَلاَتَدَيَّنُوا وَلَوْ لَبِسْتُمُ الْعَبَاء ،وَ لاَ تَكْتُبُوْا شِعْرًااتَشْغَلُوا بِهِ قُلُوْبَكُمْ عَنِ الْقُرآن

O My sons! I ask you to refrain from three matters. Remember them! Do not accept a ḥadīth of the Messenger of Allāh ﷺ except from a sound authority. Do not pretend devoutness, even though you may don a cloak. Refrain from penning poetry, as you will distract your hearts from the Qur'ān as a result of it.

Saying this, he passed away. May Allāh have mercy on him. May Allāh be pleased with him.

Sayyidunā ʿImrān Ibn Ḥuṣayn ؓ

Sayyidunā ʿImrān ibn Ḥuṣayn ؓ embraced Islam in the year of the Battle of Khaybar. He relocated to Basra and remained there till his demise, which occurred in 52 AH and, according to another narration, in the year 53 AH. He was from the experts in jurisprudence (*fiqh*) amongst the Respected Companions ؓ. He said at the time of his death: اِذَا اَنَا مِتُّ ، فَشُدُّوْا عَلىٰ بَطنِىْ عِمَامَةً وَ اِذَا رَجَعْتُمْ فَانْحَرُوْا وَ اَطْعِمُوْا 'After my demise, tie a turban around my stomach and, upon your return [from my funeral], slaughter animals and feed the people.'[84]

Sayyidunā Abū Mālik al-Ashʿarī ؓ

Sayyidunā Abū Mālik al-Ashʿarī ؓ said at the time of his death: 'O listeners from the Ashʿarīyyīn! Convey these words to those who are not present. I heard the Messenger of Allāh ﷺ say, "The sweetness of this world will be a means of a bitter hereafter. And, if you take this world as bitter and keep it bitter, you will taste the sweetness of the heareafter."'[85]

84 *Ṭabarānī.*
85 *Aḥmad, Ṭabarānī.*

Sayyidunā Kaʿb Ibn Mālik ؓ

Sayyidunā Kaʿb ibn Mālik ؓ passed away in 50 AH or 53 AH. He lost his eyesight at the age of seventy-three.

Umm Mubashshir said to him at the time of his death, 'Convey my greetings to my son,' even though he had been martyred when with the Messenger of Allāh ﷺ. He said to her, 'Have you not heard the ḥadīth of the Messenger of Allāh ﷺ?' He then related, 'The soul of a believer hovers in the trees of Paradise until it will resurrect on the Day of Judgement.'

'Surely, but I had forgotten,' she said.[86] It is stated in another narration, سَمَةُ الْمُؤْمِنْ فِىْ طَيْرٍ خُضْرٍ تَأْكُلُ مِنْ ثَمَرِ الْجَنَّةِ 'The souls of the believers remain in green birds that eat from the fruits of Paradise.'

Sayyidunā ʿUtbah Ibn Abī Sufyan ؓ

ʿAmr ibn Aws ؓ says, 'I visited ʿUtbah ibn Abī Sufyan ؓ at the time of his death. He was suffering from the pangs of death. He said, "I would like to relate a ḥadīth to you as I depart this world, which my sister, Umm Ḥabībah ؓ, related to me. The Messenger of Allāh ﷺ says, "Whoever performs twelve *rakʿah*s of Chāsht prayer[87] daily for the sake of Allāh (with sincerity), Allāh makes for him a palace in Paradise." (Such was their zeal to propagate the ḥadīths and religion of the Messenger of Allāh ﷺ that even death did not prevent them).[88]

Sayyidunā Salmān al-Fārsī ؓ

Sayyidunā Salmān ؓ started crying at the time of his death. Someone asked, 'Why the need to shed tears? You will get to meet the Messenger of Allāh ﷺ, and he was pleased with you when he passed away.'

86 *Ṭabarānī*.
87 Preferred time for performing this prayer is after one fourth of the day has passed.
88 *Faḍāʾīl-e-Ṣadaqāt*, 478.

He said, 'My crying is neither caused by the fear of death nor because of departing this world. In fact, my crying is due to the oath the Messenger of Allāh ﷺ had taken off us, that we should benefit from this world only as much as a traveller's provision. I could not fulfil this promise.'

Yet, when his possessions were observed at the time of his death, they were a little more than ten dirhams! This was the full extent of the 'excess' on which he was shedding tears. He asked for some musk to be brought to him and then said to his wife, 'Mix it and sprinkle it over my bed. Such is the group that is coming to visit me that it is neither human nor *jinn*.'[89]

Sayyidunā Salmān al-Fārsī رضي الله عنه is from those Companions رضي الله عنهم who received praise from the Master of Both Worlds ﷺ. It is stated that Paradise is desirous of three individuals. Names of Sayyidunā ʿAlī , Sayyidunā ʿAmmār and Sayyidunā Salmān رضي الله عنهم were given by Messenger of Allāh ﷺ.'[90]

Ḥabīb ibn al-Ḥasan states that Sayyidunā Salmān رضي الله عنه was crying at the time of his death. Someone asked him, 'You participated in all the Battles and Conquests with the Messenger of Allāh ﷺ, so why are you crying?'

He replied, 'My crying is neither due to the dread of death nor because of avarice for this world. In fact, my crying is on the words of the Messenger of Allāh ﷺ, لِيَكُنْ بَلَاغُ اَحَدِكُمْ كَزَادِ الرَّاكِب 'Provision of each and every one of you should be as much as a traveller's provision.' He said what he said due to this ḥadīth, yet the value of his entire possessions came to twenty dirhams after his demise.

Imām Shaʿbī رحمه الله states, 'He came across a bag of musk in the Conquest of Jalula, which he gave his wife to safely put away. As death drew near, he said to her, "Bring it to me. Mix it with water and sprinkle it on all four corners of the bed. Such are the guests that are visiting me today me that they are neither human nor *jinn*, nor do they have the need to eat. I am sprinkling this fragrance for them, so that they at least smell its aroma."'

He said to his wife, Buqayrah, 'Open all the doors of the upper

89 *Faḍā'īl-e-Ṣadaqāt*, 472.

90 *Tirmidhī, Ḥākim*.

floor as guests are visiting me today - since which door they will use is unknown.' He then made a mention about sprinkling the Musk in every corner of the bed before saying, 'Then make your way to the lower floor and return after a while. You will find me on my bed.'

Buqayrah reports, 'I did exactly that. When I reached the upper floor, his soul had been extracted. He seemed as though he was asleep in his bed.'[91]

His name is mentioned in the list of the Companions ﵃ who lived long. He passed away in 32 AH.

Sayyidunā ʿAbdullāh ibn Masʿūd ﵁

Sayyidunā ʿAbdullāh ibn Masʿūd ﵁ is from the special servants of the Messenger of Allāh ﷺ: صاحب النَّعْلَيْن و الوِسَادَة و السِّوَاک 'The one [who would bring] the Prophet's ﷺ sandals, cushion and toothstick.'

Sayyidunā ʿUthmān al-Ghanī ﵁ paid a visit to him as he endured the pangs of death and asked, 'What do you suffer from?'

'The fear of my sins is agonising me,' said Sayyidunā ʿAbdullāh ibn Masʿūd ﵁.

'Do you desire anything?' asked Sayyidunā ʿUthmān ﵁.

He replied, 'My Lord's mercy.'

Sayyidunā ʿUthmān ﵁ asked, 'You have not taken your salary from the House of Wealth for many years now. That should be given to you.'

He said, 'I have no need for it.'

'Your daughters can make use of it after you,' Sayyidunā ʿUthmān ﵁ remarked.

'Do you fear poverty for my daughters?' he asked. 'I have instructed them to undertake the recitation of Sūrat al-Wāqiʿah every night as I've heard the Messenger of Allāh ﷺ say, سمعت رسول الله صلى الله عليه وسلم يقول مَنْ قَرَءَ الْوَاقِعَةَ كُلَّ لَيْلَةٍ لَمْ تُصِبْهُ فَاقَةٌ اَبَدًا "Whoever recites Sūrat al-Wāqiʿah every night will never encounter poverty."'

Night as yet had not dawned upon them when Sayyidunā

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91 *Ibn Saʿd.*

ʿAbdullāh ibn Masʿūd ﷺ whilst engaged in the Remembrance of Allāh breathed his last.[92]

Sayyidunā ʿĀṣim Ibn Thābit ﷺ

After martyring Sayyidunā ʿĀṣim ibn Thābit ﷺ, the polytheists were intent on decapitating his head and selling it to Salāfah, who had sworn to drink wine from the skull.

Allāh Most High protected his head through a hornet's nest and swarm of bees that did not allow the polytheists to get near him. They planned, 'We will take his head once they leave at nightfall.' Before they reached him, Allāh Most High commanded the valley to fill with water. It so happened and the heavy rain and flood washed away Sayyidunā ʿĀṣim's ﷺ body. He had sworn by Allāh that ان لا يَمَسَّ مُشْرِكاً وَ لَا يَمَسُّه مُشْرِک 'neither would he touch a polytheist nor would a polytheist ever touch him. He fulfilled this oath so Allāh, in turn, also delivered on His promise.

Sayyidunā Abū Saʿīd al-Khudrī ﷺ

Sayyidunā Abū Saʿīd al-Khudrī ﷺ says, 'I was presented to the Messenger of Allāh ﷺ before the Battle of Uhad. I was thirteen years old at the time. My father was lauding my power, boldness and body strength before him. The Master of Both Worlds ﷺ assessed me from head to toe but did not grant permission. He said, "Take him back."

'On his return from the Battle of Uhad, the Master of Both Worlds ﷺ favoured me, saying, "O Saʿd ibn Mālik!" I said, "Yes O Messenger of Allāh." I went close to him and kissed his blessed knees. He then offered his condolences, "Allāh has taken away your father. آجَرَکَ اللّٰہ فی أبِیْک May Allāh reward you regarding your father."'

Sayyidunā Abū Saʿīd al-Khudrī ﷺ participated in twelve battles

92 *Iṣābah*, *Istīʿāb*, *Asad al-Gābah*, *Tadhkirat al-Ḥuffāẓ*.

with the Messenger of Allāh ﷺ. He passed away at eighty-four years of age in 74 AH and was buried in Jannat al-Baqīʿ.

At the time of his death, Sayyidunā Abū Saʿīd al-Khudrī ؓ asked for a pair of new clothes to be brought to him. He wore them and related a ḥadīth: سَمِعْتُ رَسُوْلَ اللّٰہِ صَلَّى اللّٰہُ عَلَیْہِ وَ سَلَّمَ یَقُوْلُ اِنَّ المَیِّتَ یُبْعَثُ فِی ثِیَابِہِ الَّتِیْ یَمُوْتُ فیْها 'I heard the Messenger of Allāh ﷺ say, "The deceased will be resurrected on the Day of Judgement in the clothes he was wearing at the time of his death."'

Sayyidunā Abū Saʿīd al-Khudrī ؓ asked for new clothes and wore them with the view of acting upon the apparent meaning of the ḥadīth, or this action of his was based on the many ḥadīths narrated on beautifying the shroud - otherwise he will have known the meaning of '...resurrected in the clothes he was wearing at the time of his death...' which is in reference to the 'actions' of a person. The majority of Qur'ānic exegetes (*mufassirūn*) state that in the verse وَ ثِیَابَکَ فَطَهِّر 'And keep your garment clean!' the garment signifies وَعَمَلَک 'action' of a human being, since the Messenger of Allāh ﷺ says regarding resurrection, یُحْشَرُ النَّاسُ حُفَاةً، عُرَاةً 'People will be congregated on the Day of judgement bare-footed and naked.'

Sayyidunā Abū Mūsā al-Ashʿarī ؓ

Sayyidunā Abū Mūsā al-Ashʿarī ؓ is from the Companions ؓ who accepted Islam during its formative years. He was appointed governor of Kufa by Sayyidunā ʿUthmān ؓ after its conquest. He left Kufa for Makkah Mukarramah upset because of the issue of arbitration. He passed away in Makkah Mukarramah and was buried there – although another narration mentions Kufa as his place of death.

He advised his sons at the time of his death: 'Recall the chapatti incident concerning the worshipper (*ʿābid*) who spent seventy years worshipping Allāh in his place of worship but, when Shayṭān (Iblīs) appeared in the form of a woman, he went on to spend seven nights with her. He realised his mistake which lead him to the path of repentance. He thus left his place of worship in repentance and

started living with the destitute to whom he gave a chapatti as free-will alms (*ṣadaqah*). This worshipper died the following morning.

His seventy years of worship was weighed in the court of Allāh, yet the seven nights (he had spent with the woman) outweighed his worship. But when the one [act of giving] chapatti was weighed against the seven nights, the scale holding the one chapatti outweighed it.[93]

At the time of his death, he instructed his sons and servants to go and dig his grave very wide and deep.

They fulfilled his instructions and reported back to him. He said, 'One of two situations concern this grave: This grave will either be expanded for me to the degree that every angle of it will be made equivalent to forty yards. A door leading to Paradise will then be opened for me, enabling me to gaze at my wives and houses and the bounties prepared for me therein. Its aroma will continue to reach me until the Day of Resurrection. On the other hand, if matters are different – we seek Allāh's refuge from it – then the grave will be narrower than the hole in the tip of a lance, and the door to Hell will be flung open. I will be able to see the chains and shackles prepared for me therein and my companions of Hell. The smoke and flames from the fire of Hell will continue to reach me until the Day of Judgement.' He passed away in 42 AH or 52 AH.

Sayyidunā ʿUbādah Ibn al-Ṣāmit ﵁

Sayyidunā ʿUbādah ibn al-Ṣāmit's ﵁ name is mentioned amongst the chief Companions ﵃. He took part in all three pledges: the First Pledge (*ʿaqabat al- 'ūwlā*), Second Pledge (*ʿaqabat al-thāniyah*) and the Third Pledge (*ʿaqabat al-thālithah*). He also accompanied the Messenger of Allāh ﷺ in all battles. Afterwards, Sayyidunā ʿUmar ﵁, during his Caliphate, sent him to Sham as a judge and teacher. He took residence in Homs (Ḥimṣ) before travelling to Palestine. He passed away in Ramallah. One narration shows him to have passed away in Bayt al-Maqdis in 34 AH at the age of seventy-two. Another narration has it that he passed away during

93 *Jāmiʿ al-ʿUlūm wa 'l-Ḥikam.*

the leadership of Sayyidunā Muʿāwiyah ﷺ.

Walīd ibn ʿUbādah says, 'My father called me some time before he passed away and related a ḥadīith; سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْه وَ سَلَّمَ يَقُوْلُ اِنَّ اَوَّلَ مَا خَلَقَ اللهُ الْقَلَمَ فَقَالَ اُكْتُبْ ، قَالَ يَا رَبِّ وَ مَا اَنَا اَكْتُبُ ؟قَالَ اُكْتُبِ الْقَدْرَ وَمَا هوَ كَائِنٌ اِلَى الْاَبَد "Allāh created the pen before anything else. He said [to the pen], "Write!" It said, "O Lord! What shall I write?" Allāh said, "Write the preordained (*taqdīr*) and everything that will manifest from the beginning till eternity."'[94]

ʿAṭā' ibn Abī Rabāḥ narrates that he asked Walīd, 'What advice did your father impart to you?'

Walīd said, 'He called me and said, "O my son, fear Allāh! You will not realise piety (*taqwā*) or knowledge (*ʿilm*) until you bring Faith on Allāh the One, and on the good and bad of that preordained. Neither will you have attained piety nor knowledge until that point."

"How do I bring Faith on the good and bad of that preordained? What does it entail?" I asked.

He explained, "Know with full conviction that whatever reaches you cannot have avoided you, and that which has not reached you, could never have reached you. This is called fate. فَاِنْ مِتَّ عَلىٰ غَيْرِ هٰذا دَخَلْتَ النَّارَ If you die on [belief] other than this, you will enter Hell."' He then related the ḥadīth about the pen.

Ṣanābiḥī says, 'I was present at the time of Sayyidunā ʿUbādah's death. Tears flooded my eyes, so he asked, "What makes you cry? By Allāh, if verification is requested from me on the Day of Judgement, I will testify in your favour. I will intercede for you, should I be granted permission to intercede. I will benefit you by doing all in my power."

He added, "I have conveyed to you all the ḥadīths I have heard from the Messenger of Allāh ﷺ that were of benefit to you besides one, which I will now relate to you whilst departing this world. I heard the Messenger of Allāh ﷺ say, "He who testifies that there is no deity but Allāh, and Muḥammad is His Messenger, the fire of Hell will be forbidden upon him."'[95]

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94 *Ibn Abī Ḥātim, Aḥmad, Tirmidhī.*

95 *Faḍā'īl-e-Ṣadaqāt*, 477.

Sayyidunā ʿAbdullāh ibn ʿĀmir ibn Kuraiz

When Sayyidunā ʿAbdullāh ibn ʿĀmir ibn Kuraiz began suffering from death pangs, Sayyidunā ʿAbdullāh ibn Zubayr and Sayyidunā ʿAbdullāh ibn ʿAbbās were sat by him. He said to his men, 'These two brothers are fasting. See that my death does not cause a delay in their partaking of food and *ifṭār*.'

Sayyidunā ʿAbdullāh ibn Zubayr remarked, 'If anything could have stopped your hand from civility and generosity, then it would have been death pangs - yet even that could not prevent you.' He passed away while food was placed before his guests.[96]

Sayyidunā Abū Sufyān Ibn al-Ḥārith

As Sayyidunā Abū Sufyān ibn al-Ḥārith, the cousin of the Messenger of Allāh ﷺ, approached death, his family members started weeping. He said to them, 'Do not shed tears for that person who has never uttered a wrong word nor manifested a wrong from his body.' (In other words, death for such a person is full of joys).[97]

Sayyidunā ʿIkrimah and His Companions

Sayyidunā ʿIkrimah ibn Abī Jahl accepted Islam after the Conquest of Makkah. He put on display his quality of fearlessness and bravery in the Battle of Yarmouk. When the Muslims faced a testing time, he dismounted his horse, surged forward on foot, destroyed his sheath and, bearing his sword, penetrated the Roman enemy lines. Sayyidunā Khālid ibn al-Walīd called out, لا تَفْعَلْ يَا عِكْرِمَة فَإنَّ قَتْلَكَ سَيَكُوْنُ شَدِيْدًا عَلَى الْمُسْلِمِين 'Do not do such a thing, for your killing will be costly on the Muslims!'

He replied, اِلَيْكَ عَنِّىْ يَا خَالد 'Keep away from me Khālid. You know too well that me and my father were strong adversaries of the Messenger of Allāh ﷺ. فَدَعْنِىْ اُكَفِّرْ عَمَّا سَلَفَ مِنِّىْ Leave me alone so that

96 *Faḍāʾīl-e-Ṣadaqāt*, 478.

97 *Faḍāʾīl-e-Ṣadaqāt*, 477.

I may compensate for that. I participated in many battles against the Messenger of Allāh ﷺ; therefore, should I flee today from the Romans? This will never happen!'

He then announced, مَن يُبَايِعُ عَلَى الْمَوْتِ 'Who will pledge an oath to death on my hands?' It was at this moment that Sayyidunā Ḥārith ibn Hishām and Sayyidunā Ḍirār ibn al-Azwar رضي الله عنهما amongst a total of four hundred Muslims took an oath to death on his hands. Thus one of the greatest wars in history was fought near Sayyidunā Khālid ibn al-Walīd's رضي الله عنه tent, which resulted in Muslim victory.

A group of Companions رضي الله عنهم sacrificed their lives because of thirst in the Battle of Yarmouk despite water being available to them, due to the reason that when water was brought to one of them, someone else expressed their need for water, this person indicated for water to be taken to the other person.

Three Muslim warriors lay on the ground wounded: Sayyidunā Ḥārith ibn Hishām, Sayyidunā ʿAyyāsh ibn Abī Rabīʿah and Sayyidunā ʿIkrimah ibn Abī Jahl رضي الله عنهم. Sayyidunā Ḥārith رضي الله عنه asked for water and it was brought to him but, seeing Sayyidunā ʿIkrimah رضي الله عنه looking towards the water, he gestured to the water carrier to take it to Sayyidunā ʿIkrimah رضي الله عنه. It was taken to him but, at the same time, he saw Sayyidunā ʿAyyāsh ibn Abī Rabīʿah رضي الله عنه looking in the direction of the water, so he instructed for it to be taken to him first. By the time he reached Sayyidunā ʿAyyāsh, he had already breathed his last. He turned back only to see that the other two Companions رضي الله عنهم had also become enveloped in Allāh's mercy. سَقَاهمُ الله مِنْ حَوْضِ الْكَوْثَرِ شَرْبَةً لايَظْمَأونَ بَعْدَها 'May Allāh give them drink from the Fountain of Kawthar (Ḥawḍ al-Kawthar),[98] such a drink that they do not feel thirsty after that.'[99]

War Commentators write that Sayyidunā ʿIkrimah ibn Abī Jahl, Suhayl ibn ʿAmr, Sahl ibn al-Ḥārith, Ḥārith ibn Hishām رضي الله عنهم along with a group from the Mughirah tribe breathed their last when water was brought to them but they gestured for it to be taken to others around them. As such, when water was presented to

98 The actual river in Paradise will have two channels flowing from it into this Fountain situated on the Plain of Gathering, augmenting its water supply. Allāh Most High has promised this river to the Messenger of Allāh ﷺ and it has abundant goodness.
99 *Iṣābah*.

Sayyidunā ʿIkrimah ﷺ, he saw Sayyidunā Suhayl ibn ʿAmr looking in the water's direction, so he said, 'Let Suhayl drink first!' But, when it was taken to him, he saw Sayyidunā Sahl ibn al-Ḥārith ﷺ looking towards it. He too said, 'Let Sahl drink first!' In summary, they all gave their life because of thirst.

Sayyidunā Khālid ibn al-Walīd ﷺ passed by the three bodies and remarked, 'May my life be sacrificed for you (You did not abandon your altruism even in this moment).

Sayyidunā Khabbāb Ibn al-Aratt ﷺ

Sayyidunā Khabbāb ibn al-Aratt ﷺ accepted Islam prior to the Messenger of Allāh's ﷺ entry in the House of Al-Arqam (*dār al-arqam*) of Makkāh Mukarramah. He undertook the Migration journey and attained the privilege to be among the participants of Badr, after which he participated in many battles. He relocated to Kufa after its conquest and passed away aged seventy-three in 37 AH.

It has also been said that he was the very first to die in Kufa from the Companions ﷺ. Sayyidunā ʿAlī ﷺ led his Janāzah prayer.

He used to pile whatever he received from the spoils of war in one corner of the house. The needy and poor had permission to take from it as much as they wanted whenever they wanted, yet he still feared being held accountable for it.

He would remember this wealth in his last illness and lament, اِنَّ اَصْحَابِىْ قَدْ مَضَوْا وَ لَمْ يَنَالُوْا مِنْ اُجُوْرِهِمْ فِىْ هٰذِهِ الدُّنْيَا شَىْءًا... 'My companions left this world without being rewarded in this world, whereas I have been given this wealth and therefore fear for its accountability. My fear is due to this wealth.'

After Sayyidunā Khabbāb's ﷺ demise, Sayyidunā ʿAlī ﷺ stood at his grave and remarked, رَحِمَ اللّٰہ خَبَّابًا ، فَلَقَدْ اَسْلَمَ رَاغِبًا،وَ هاجَرَ طَائِعًا وَ عَاشَ مجُاهدًا، وَ لَنْ يُضَيِّعَ اللّٰہ أجْرَ مَنْ اَحْسَنَ عَمَلا 'May Allāh have mercy on Khabbāb. He accepted Islam wholeheartedly. He undertook the Migration journey willingly. He lived like a warrior [in the path of Allāh], and Allāh will not deny the reward of the one who has done good.'[100]

100 *Iṣābah*, *Asad al-Ghābah*, *Istīʿāb*, *Tadhīb al-Tahdhīb*, *Ḥilyat al-Awliyā'*.

Sayyidunā ʿAbdullāh Ibn Umm Maktūm ﵁

Sayyidunā ʿAbdullāh ibn Umm Maktūm ﵁ was among the first Companions ﵃ to accept Islam. The Messenger of Allāh ﷺ appointed him his deputy in Madinah Munawwarah when he went out in battle on approximately thirteen occasions.

He was blind yet, when Sayyidunā ʿUmar ﵁ dispatched the Army of Qādisiyyah, he too joined them and wearing armour and armed, he carried the standard of the Muslims.

A very severe battle raged for many days. Arguably, the world will not have witnessed such a war before. When the war ended and victory was announced in favour of the Muslims, Sayyidunā ʿAbdullāh ibn Umm Maktūm ﵁ was seen clutching the Muslim flag under his armpit as he lay martyred on the ground.[101]

Sayyidunā ʿAbdullāh Ibn Zubayr ﵁

Sayyidunā ʿAbdullāh ibn Zubayr ﵁ was the first child to be born amongst the Migrators after they migrated to Madinah Munawwarah. His respected mother, Sayyidah Asmā' ﵂ carried him to the Messenger of Allāh ﷺ, who performed the *taḥnīk*[102] and supplicated in his favour.

Ḥajjāj martyred him in 73 AH. The incident of his martyrdom is mentioned in *Ḥayāt al-Ṣaḥābiyyāt* in great detail. He had paid a visit to his mother, who had lost her sight, just a few moments before and greeted her.

'Why have you come here to me in such a difficult time?' she asked.

He said, 'I wanted to discuss something.'

She asked, 'What is it that you want to discuss?'

He replied, 'Very few of my companions are left. They will only be able to put up resistance for a little while. Messengers from the Banu Umayyah are continuously coming to me and urging me,

101 *Iṣābah*, *Ṭabaqāt al-Kubrā*, *Ṣifat al-Ṣafwah*, *Dhayl al-Mudhīl.*

102 A date is chewed and softened – by a pious person - into a paste-like substance, and then a small amount of it is applied onto the baby's palate during its first moments in the world.

"Throw down your weapons and take as much wealth from us as you like!'"

'In a stern tone, Sayyidah Asmā' ﵂ reprimanded him, 'If you consider yourself upon the truth, then just as your followers tasted martyrdom under your flag, you too should emulate them. But, if you have intentions for the world, then you will have destroyed your worldly life and the hereafter and that of your companions!'

He vowed, 'I will indeed achieve martyrdom today!'

She said, 'My son! Getting killed and having your head kicked around by the Banu Umayyah is better than surrendering to them and Ḥajjāj!'

Brimming with happiness, he said, 'What a blessed and magnificent mother I have been given! I came here longing to hear these very words from your mouth. My Lord is aware that I am not weak, nor am I lacking in desire. Mother, I am now heading towards that which you desire, and do not feel distraught when news of my martyrdom reaches you, but leave it in the hands of Allāh.'

The mother expressed her gratitude, اَلْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَکَ عَلٰی مَا یُحِبُّ وَ اُحِبُّ، اَلْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَکَ عَلٰی مَا یُحِبُّ وَ اُحِب 'All praise is due to Allāh who has made you steadfast on that which he likes and I like. Come closer to me so that I may kiss you and caress your body.'

Sayyidunā ʿAbdullāh began kissing his mother's hands and feet and, as he touched and kissed her face, she asked, 'What is this my son?'

'It is my armour,' he said.

She remarked, 'Those who aspire to get martyred don't wear such a thing. Take it off and wear one pair of trousers on top of another instead so that no one manages to see your *satr*[103] upon it ripping.'

She supplicated in his favour at the end, ' اَللّٰهمَّ ارْحَمْ طُوْلَ قِیَامِه، اَللّٰهمَّ اِنِّیْ قَدْ سَلَّمْتُه لأمْرِکَ وَ رَضِیْتُ بِمَا قَضَیْتَ لَه 'O Allāh, help him stand his ground for longer. O Allāh, I have handed him over for Your duty, and I am pleased with whatever You decide for him.'

Allāh accepted the supplication of this elderly mother who had reached a hundred years. Not one of her teeth or jaw-tooth had

103 The area from just above the navel to below the knees, for a man.

fallen, nor did she suffer from any defect in memory or thought. May Allāh Most High shower his infinite mercies upon them both.

Sayyidunā Ḥabīb Ibn Zayd Ibn ʿĀṣim al-Māzanī ؓ

The Messenger of Allāh ﷺ sent Sayyidunā Ḥabīb ibn Zayd ibn ʿĀṣim al-Māzanī ؓ to deliver a letter to Musaylamah al-Kadhdhāb.

He passed the letter on to him, who, as a result, became enraged and ordered regarding Sayyidunā Ḥabīb ibn Zayd ؓ, 'Lock him up and bring him before me in the morning!'

When he was summoned in the morning, Musaylamah's followers and common people were by him. Shackled in chains, Sayyidunā Ḥabīb ibn Zayd ibn ʿĀṣim al-Māzanī ؓ was brought before Musaylamah, who asked, 'Do you testify that Muḥammad is the Messenger of Allāh?'

'Yes, I testify that Muḥammad is the Messenger of Allāh,' he answered.

Angered, Musaylamah asked, 'And do you testify that I am the Messenger of Allāh?'

Sayyidunā Ḥabīb ibn Zayd ؓ mockingly replied, 'I am deaf from hearing what you claim.'

In a fit of rage, Musaylamah ordered his executioner to severe a part of his body. As the part fell to the ground, he asked again, 'Do you testify that Muḥammad is the Messenger of Allāh?'

He received the same reply, 'Yes, I testify that Muḥammad is the Messenger of Allāh?'

Musaylamah further asked, 'And do you testify that I am the Messenger of Allāh?'

Sayyidunā Ḥabīb ibn Zayd ؓ mocked him, 'I am deaf from hearing what you are saying.' He ordered for yet another limb to be severed.

This mode of questioning and answering continued. His limbs were being severed one after another and, upon the cutting of each limb, Musaylamah received the same reply, 'I testify that

Muḥammad is the Messenger of Allāh.' This continued to the extent that they had now severed half of his body, yet the other half testified, 'I testify that Muḥammad is the Messenger of Allāh?' In that situation, his soul left his body for the Highest Heavens (*aʿlā ʿillīyyīn*)[104] and he achieved martyrdom.

News of Sayyidunā Ḥabīb's ﵁ martyrdom reached his mother, Sayyidah Nusaybah ﵂, who said, 'It was for this moment that I gave birth, nurtured and prepared my son. I see it is as an act of reward in the eyes of Allāh.'[105]

Sayyidunā Aktham Ibn Ṣayfī ﵁

Sayyidunā Aktham ibn Ṣayfī ﵁ is counted amongst the aged Companions ﵃. He lived for one hundred and ninety years.

When Sayyidunā Aktham ibn Ṣayfī ﵁ heard about the Messenger of Allāh ﷺ, he instructed two of his men to investigate [the matter of Islam]. They reported back to him the details and related the verse they heard the Messenger of Allāh ﷺ recite:

اِنَّ اللّٰهَ يَأمُرُ بِالْعَدْلِ وَ الْاِحْسَانِ وَ اِيْتَاءِ ذِى الْقُرْبىٰ وَ يَنْهىٰ عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ

Allāh enjoins upon you justice, performance of good deeds, the assistance of relatives and those near to you. And Allāh forbids for you immodesty, evil actions and rebellion. Allah exhorts you in order that you may take heed.[106]

On hearing this verse, he said, 'This individual instructs towards sublime character, forbids bad actions, hence you should be haste in accepting his call and not be left behind.'

One narration has it that Sayyidunā Aktham ibn Ṣayfī ﵁ travelled with a large group numbering near one hundred, amongst whom were Aqraʿ ibn Ḥābis and Abū Tamīmah.

104 This is the name given to a place on the seventh heaven beneath the Divine Throne where the souls of the believers and their registers of deeds are kept.

105 *Asad al-Ghābah*, *Ansāb al-Ashrāf*, *Ṭabaqāt al-Kubrā*, *Ibn Hishām*.

106 *Qur'ān*, 16:90.

Sayyidunā Aktham's رضي الله عنه son, Ḥubaysh, was in disagreement with undertaking this journey and, when the travelling caravan had encamped for the night at a distance of four nights from Madinah Munawwarah, in the darkness of the night, he slaughtered the rides and ripped open the water pots and caused the water to flow away.

There was still a distance of four nights to travel, they were without rides and water and Sayyidunā Aktham's رضي الله عنه age was close to two hundred years. Upon sensing death getting closer, he instructed his companions, 'Continue with the journey and inform him (Messenger of Allāh ﷺ) that I bear witness that there is no deity but Allāh, and he is the Messenger of Allāh. Bring Faith on the Book he has by him, obey his commands and extend your help to him.'

Sayyidunā Aktham ibn Ṣayfī رضي الله عنه died on the way, while this group went on to meet the Messenger of Allāh ﷺ and informed him of the happenings.

Sayyidunā Ḥasan Ibn ʿAlī al-Murtaḍā رضي الله عنه

The Leader of the Believers, Sayyidunā Ḥasan ibn ʿAlī رضي الله عنه, was born in mid Ramādān in 3 AH. On the seventh day, the Messenger of Allāh ﷺ sacrificed a ram, shaved his head and instructed silver equivalent to the weight of the shaved hair to be given as freewill alms. He passed away in 49 AH or 50 AH.

ʿUmayr ibn Ishāq writes, 'Me and a companion visited the Leader of the Believers, Sayyidunā Ḥasan ibn ʿAlī رضي الله عنه, who said to us, "I have swallowed a piece of liver, and although I have been poisoned many a time before, nothing as potent as this poison has been given to me ever before!"'

His brother Sayyidunā Ḥusayn رضي الله عنه asked in regards to the identity of the poisoner, but he did not reveal his name.

ʿAbdullāh ibn Ḥasan says, 'Sayyidunā Ḥasan رضي الله عنه married many women. Every woman he married took him as her beloved for the rest of her life and remained smitten with him. He was poisoned on three occasions. It was presented to him as a drink the first

time, but he was cured. He escaped its effects the second time as well when given to him as a drink. He did not gain cure on the final occasion and consequently passed away.'

The doctor examined him and identified his intestines to have been cut up. His brother, Sayyidunā Ḥasan ﷺ, asked, 'Who poisoned you?'

'What will you do by asking?'

'I will kill him before your burial!'

'O my brother! This world is but a few fading nights. Leave the murderer alone until we both meet Allāh.'[107]

He reached the Divine and Exalted from this despairing world on a Thursday in the early part of Rabīʿ al-Awwal in 50 AH.

People were by him when he started feeling pangs of death, so they requested him to impart a few final words of advice. He said, 'I exhort you to do three things. Leave from here after you have heard them and let me depart from here to the hereafter alone.'

He then said:

> 1. That which you enjoin others to do, practice upon it yourselves first.
>
> 2. That which you forbid others to do, stop yourselves from it first.
>
> 3. Every step you take will either benefit you (take you towards Paradise) or be to your detriment (take you towards Hell); therefore, think before taking every step where it's taking you.[108]

His younger brother Sayyidunā Ḥusayn ﷺ was sat beside him weeping at the time of his death and saying, 'Tell me who poisoned you so that I can take his life as equitable retribution.'

He said, 'If that person who has taken my life turns out to be the very person whom I suspect, then Allāh will take revenge, otherwise I am not prepared to have an innocent person killed. By Allāh, Ḥasan's life lies in Allāh's hands, and I will be ordered to

107 *Tahdhīb al-Kamāl.*

108 *Faḍā'il-e-Ṣadaqāt*, 479.

avenge my death on the Day of Judgement. Yet, I will not step into Paradise until I have him pardoned.'

سلام اس پر کہ جس نے خوں کے پیاسوں کو پناہیں دیں

Peace be upon him who gave sanctuary to the bloodthirsty.

Sayyidunā Ḥasan ﵁ was poisoned on a total of six occasions throughout his life, yet it did not affect him once. In light of the verse, إِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُوْنَ سَاعَةً وَلَا يَسْتَقْدِمُوْن 'When their term comes, they shall not then remain behind for a moment, nor can they go before (their time),[109] he met his Lord [because of poisoning] on the seventh occasion.[110]

He instructed as death drew near, 'Carry my bed into the courtyard.' When out in the open, he supplicated, 'O Allāh, I anticipate recompense and reward on this difficulty, as a difficulty greater than this has never befallen me.'

Sayyidunā Ḥusayn Ibn ʿAlī al-Murtaḍā ﵁

Sayyidunā Ḥusayn ibn ʿAlī's ﵄ auspicious birth took place in Shaʿbān, 4 AH. According to a narration in *Sunan al-Nasā'ī*, the Messenger of Allāh ﷺ sacrificed two rams each for both Sayyidunā Ḥasan and Sayyidunā Ḥusayn ﵄.

He resided in Madinah Munawwarah and went on to participate in the Battle of the Camel, Battle of Siffin and in the battle against the Kharijite sect with his father and remained with him till his martyrdom. When the rule fell into the hands of Sayidunā Muʿāwiyah ﵁, he moved to Madinah Munawwarah and remained there till the demise of Sayidunā Muʿāwiyah ﵁. On request of the people of Iraq, he set off on his journey reaching Makkah Mukarramah.

Sayyidunā Ibn ʿAbbās ﵁ says, 'Sayyidunā Ḥusayn ﵁ consulted me regarding his journey. I said to him, "If there was no fear of people going on to form a wrong opinion regarding the two of us,

109 *Qur'ān*, 10:49.

110 *Khazīnat al-Aṣfiyā'*, 72.

I would have held your head firmly between my hands and not let you proceed forward." Sayyidunā Ḥusayn رضي الله عنه said on that, "It is better for me to get martyred at such and such a place than being killed in Makkah Mukarramah.'"

Sayyidunā Ibn ʿAbbās رضي الله عنه relates, 'I dreamt during midday that the Messenger of Allāh ﷺ is stood holding a bottle of blood with his hair dishevelled and clothes soiled. I asked him, "My mother and father be sacrificed for you, O Messenger of Allāh. What is this?"

He revealed, "This is the blood of Ḥusayn and his companions."

I made a note of that day, and so it came to light that Sayyidunā Ḥusayn رضي الله عنه was martyred at that very moment on that day.'[111]

After his martyrdom, his head was brought before Ibn Ziyād. Passing his stick on Sayyidunā Ḥusayn's رضي الله عنه lips and nose, he would say, 'Never have I ever seen such beauty!'[112]

Ammārah ibn ʿUmayr says, 'When the head of Ibn Ziyād and his associates was brought and placed in Masjid Rahba (Kufa), I went to have a look when suddenly, cries of 'it has come, it has come,' echoed around us. Then I saw a snake bypassing all the heads until it entered Ibn Ziyād's nose. It came out after a while and disappeared. Then the cries of "it has come, it has come,' echoed again. This happened two or three times.[113]

Saʿd ibn Rabīʿ رضي الله عنه

The Messenger of Allāh ﷺ enquired in the Battle of Uhad, 'What fate has Saʿd ibn Rabīʿ رضي الله عنه suffered?' He sent a Companion to search for him, who searched through the bodies of the martyred and called out lest he was alive. Finally, he called out, 'The Messenger of Allāh has sent me so that I update him on Saʿd ibn Rabīʿ's situation?' He then heard a tired faint voice from one side. Scurrying there, he found him lying amongst seven bodies breathing his last. As he drew near, 'Saʿd ibn Rabīʿ رضي الله عنه said, 'Give my greetings to the Messenger of Allāh ﷺ and tell him, 'May Allāh grant him from me

111 *Aḥmad.*
112 *Bukhārī, Tirmidhī.*
113 *Tirmidhī.*

the best of rewards - the highest reward that an *ummatī*[114] could ask for a prophet.' Also, spread this message of mine to the Muslims, 'If the unbelievers get to the Messenger of Allāh ﷺ while the eyes of any of you is still brimming with life, then no excuse of yours will suffice in the court of Allāh!' Upon saying this, he breathed his last.[115]

Sayyidunā Muṣʿab Ibn ʿUmayr ؓ

Sayyidunā Muṣʿab ibn ʿUmayr ؓ was the standard-bearer of the Migrators in the Battle of Uhad. When the Muslims began to disperse in the midst of confusion, he stood his ground. One unbeliever closed on him and chopped his hand off with a sword, in the hope that the standard would fall to the ground and the Muslims would taste defeat. He quickly shifted the standard into the other hand, but he cut the other hand off too. He, therefore, held it to his chest by squeezing his sides in so stop it from falling to the ground. He then fired an arrow at him, thus he died a martyr's death. No matter what, he did not let the standard fall to the ground as long as he remained alive. As it eventually fell to the ground, someone else picked it up immediately.

At the time of his burial, only one sheet was on his body and that did not cover him entirely. When his head was covered, his feet became exposed and, when his feet were covered, his head became exposed. The Messenger of Allāh ﷺ advised, 'Pull the sheet towards his head and put idhkir (herb) leaves on his feet.'[116]

Sayyidunā Khubayb ؓ

Sayyidunā Khubayb ؓ was asked before his execution if he had a last wish he liked to fulfil. He said, 'Spare me enough time to enable me to offer two *rakʿah*s. It is now time to leave the world and meeting Allāh is now near!' His wish was granted. He performed two

114 A follower of a prophet.
115 *Ḥikāyāt-e-Ṣaḥābah*, 192.
116 *Ḥikāyāt-e-Ṣaḥābah*, 85.

*rakʿah*s with tranquility before saying, 'Were it not for the thought that you would think that I am delaying out of fear of death, I would have offered another two *rakʿah*s.' He was hanged after that.

He had supplicated prior to achieving martyrdom, 'O Allāh, there is no one to send my last greetings of peace to your Messenger.' Consequently, the Messenger of Allāh ﷺ, who was informed of this by revelation, answered, 'And peace be upon you O Khubayb!' He then informed his Companions رضي الله عنهم that the Qurash had executed him.

When he was put on the gibbet, forty unbelievers attacked him with lances and consequently riddled his body with holes. Someone even asked on oath at that moment, 'Do you wish that we kill Muḥammad (ﷺ) instead of you and spare your life?'

He replied, 'Allāh is magnificent! I do not even wish for one thorn to prick the Messenger of Allāh ﷺ in place of my life!'[117]

Sayyidunā ʿAbdullāh Ibn Jaḥsh رضي الله عنه

In the Battle of Uhad, Sayyidunā ʿAbdullāh ibn Jaḥsh رضي الله عنه said to Sayyidunā Saʿd ibn Abī Waqqāṣ رضي الله عنه, 'O Saʿd, come. Let's supplicate Allāh together. Each one of us can supplicate according to his needs and the other can say *āmīn*, as it has more chances of it being accepted.'

Both of them moved to a corner and supplicated.

Sayyidunā Saʿd رضي الله عنه supplicated first: 'O Allāh, when battle commences tomorrow, make an extremely brave individual who likes to attack fiercely challenge me, whereby he launches on me a ferocious attack and I too attack him fiercely. Then I gain victory over him and kill him in Your path before taking from him the spoils of war.'

Sayyidunā ʿAbdullāh رضي الله عنه said, '*āmīn*!' and then he began supplicating: 'O Allāh, make an extremely brave individual who likes to attack fiercely challenge me in the battlefield tomorrow, whereby I launch on him a ferocious attack and he too attacks me ferociously and, as a result, ends up killing me after which he cuts off my nose

117 *Ḥikāyāt-e-Ṣaḥābah*, 67-68.

and ears. Then when I am presented in Your court on the Day of Judgement, You will say, "O ʿAbdullāh, why were your nose and ears cut off?" To which I would reply, "They were cut off in Your and Your Messenger's path." Then you would say, "You have spoken the truth! They were indeed cut off in my path."'

Sayyidunā Saʿd ﵁ said, '*āmīn*!'

Battle commenced the very next day and each one's supplication was accepted the way they had asked for.

Sayyidunā Saʿd ﵁ says, 'ʿAbdullāh's supplication was superior to mine. I saw his nose and ears hung with a thread that evening.'

He also ended up with a broken sword in the in Battle of Uhad, so the Messenger of Allāh gave him a twig, which [miraculously] turned into a sword in his hand. It remained for some time after that and later attracted a price of two hundred dinars.[118]

Sayyidunā Ḥanẓalah ﵁

Sayyidunā Ḥanẓalah ﵁ did not participate in the Battle of Uhad from the onset. Newly married and having slept with his wife, he was preparing to have a bath – in fact, he had started doing so and was washing his head when the news of the defeat suffered by the Muslims fell into his ears. Unable to tolerate it, he armed himself with a sword and headed towards the battlefield. He launched an attack on the enemies and continued to penetrate their lines until he finally got martyred.

Since a martyr who is not in a state of ritual impurity (*janābah*) is buried without being given a bath, he too was not given one. But the Messenger of Allāh ﷺ saw the angels bathing him. He thus mentioned this to his Companions ﵃.

Sayyidunā Abū Saʿīd Sāʿidī ﵁ says, 'Having heard this from the Messenger of Allāh ﷺ, I went to observe Ḥanẓalah's body and saw water dripping from his head.'

On his return, the Messenger of Allāh ﷺ made enquiries and learnt how he had been unable to take a bath. This also epitomises

118 *Ḥikāyāt-e-Ṣaḥābah*, 81.

the pinnacle of bravery. A brave man finds it difficult to delay his intentions. Thus he did not even hold back to complete his bath.[119]

Sayyidunā Abū al-Dardā’ رضي الله عنه

Sayyidunā Abū al-Dardā’ رضي الله عنه is a Companion of the Messenger of Allāh ﷺ who served as a judge in Damascus. He is known as حَكَم هذه الامة و سيِّدُ القرّاء the ‘Judge of this Ummah’ and the ‘Leader of the Qur’ān Recitors’. He was made responsible for Damascus’ seat of *qirā’ah* during the caliphate of Sayyidunā ʿUthmān al-Ghanī رضي الله عنه. He is from amongst the select few Companions رضي الله عنهم who took part in the codification of the Qur’ān text. He taught the Qur’ān in Damascus and as many as over one thousand people would attend his gathering.

Sayyidunā Abū al-Dardā’ رضي الله عنه once visited someone who was close to dying. He found him uttering الحمد لله ‘All praise is due to Allāh.’ He remarked. ‘You have engaged in something very ideal because Allāh, after giving a command, hopes that people praise him for it.’

He would sit by the graves. When asked about it, he replied, ‘I sit by those who remind me of my hereafter, and they do not backbite me if I do not visit them.’[120]

In 32 AH, as death dawned upon him, he began to weep and lament. Sayyidah Umm al-Dardā’ رضي الله عنها remarked, ‘O Abū al-Dardā’, death is beloved to you is what you used to say to us!’

He said, ‘By the dignity of my Lord, why not? It was like that.’

Then he wept, saying, ‘This is my last moment in leaving this world. Urge me to utter لا اله الاّ الله ‘There is no deity but Allāh.’

He repeatedly recited ‘There is no deity but Allāh,’ until he breathed his last.[121]

Sayyidunā Muʿāwiyah ibn al-Qarah رضي الله عنه says, ‘Sayyidunā Abū al-Dardā’ رضي الله عنه owned a camel named Damūn. He would instruct anyone who took it from him on rent, ‘You are only allowed to load so much load on it as it is not strong enough to carry more than that!’

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119 [1] *Ḥikāyāt-e-Ṣaḥābah*, 83.

120 [2] *Minhāj al-Qāṣidīn* - Ibn al-Jawzī.

121 [3] *Al-Muḥtaḍirūn.*

He turned to it at the time of his death and addressed it, يَا دَمُون! لَا تُخَاصِمْنِىْ غَدًا عِنْدَ رَبِّى... ‘O Damūn! Don’t bring a case against me on the Day of Judgement before my Lord as I always only loaded on you that which you could manage and had the strength for!’[122]

As death throes grew, he advised his respected wife, Umm al-Dardā’ ؓ, to prepare for this moment in her life. He then called his son, Bilāl, and said ‘My son, prepare for this moment and remember this moment of mine for the rest of your life.’[123]

He also said:

اُحَدِّثُكُمْ حَدِيْثًا سَمِعْته مِنْ رَسُوْلِ اللّٰه صلى اللّٰه عليه و سلم يقول اُعْبُدِ اللّٰه
كَاَنَّکَ تَرَاه، فَاِنْ لَمْ تَکُنْ تَرَاه فَاِنّه يَرَاکَ، وَاعْدُدْ نَفْسَکَ فِی الْمَوْتیٰ، وَ ايّاکَ وَ
دَعْوَةَ الْمَظْلُوْم فَاِنَّها تُسْتَجاب، وَ مَنِ اسْتَطَاعَ مِنْكُمْ اَنْ يَشْهدَالصَّلوٰتَيْن اَلْعِشَاء
وَ الصُّبْح وَ لَوْ حَبْوًا فَلْيَفْعَلْ

I relate to you a ḥadīth I heard from the Messenger of Allāh ﷺ, who was saying, Worship Allāh as though you see Him and, if you do not see Him, He sees you. Prepare your soul for death! Beware of the cry of the oppressed, for it is accepted! And whoever amongst you has the strength to attend the ʿIshā’ and Fajr prayer even by crawling, he should do so.[124]

Abū al-Muslim says, ‘I visited Abū al-Dardā’ ؓ when he was living his last moments and saying, “Is there anyone willing to undertake good deeds for the hereafter? Is there anyone willing to prepare for this day of mine? Is there anyone willing to prepare for these final moments of mine?” As he was saying this, his soul was extracted.’[125]

Sayyidunā Abū Dhar ؓ

As he was in his death throes, Sayyidunā Abū Dhar ؓ said, ‘O death! Squeeze my throat quickly since I would like to meet my Lord fast!’

122 [4] *Ibn ʿAsākir.*
123 [5] *Al-Muḥtaḍirūn.*
124 [1] *Ṭabarānī.*
125 [2] *Minhāj al-Qāṣidīn*, 578.

Sayyidunā Muʿāwiyah ibn Abī Sufyān ﵁ said at the time of his death, 'O Allāh, have mercy on this sinful, hard hearted old man. O Allāh, erase my errors (and forgive my mistakes) and overlook this person's ignorance who does not rely upon anyone other than You, or have hope in anyone but You.' Having said this, he began to sob convulsively.

Muḥammad ibn ʿAqīr ﵀ says, 'When the time of Sayyidunā Muʿāwiyah's death approached, he was saying, "Wish I had been a hungry individual from the Quraysh and did not acquire anything from the office of caliphate!"'[126]

Moments before his death, he said, 'Sit me up.' Hence he was helped to sit up. He then engaged himself in the Remembrance of Allāh, His praise (*tasbīḥ*) and acknowledged His purity (*taqdīs*). Then he addressed his own self, 'O Muʿāwiyah! You are remembering Allāh when all things have been ruined!' He then started to weep until piercing shrieks came out. Thereafter, he uttered a couplet:

هوَ الْمَوْت لَا مُنْجِى مِنَ الْمَوْتِ وَالَّذِى
أُحَاذِرُ بَعْدَ الْمَوْتِ أَدْهٰى وَ أَفْظَع

Death will come, escaping it is not possible,
That which I fear after death is more terrifying and abominable.

This was followed by a supplication, 'O Allāh, decrease the narrowness, pardon the errors and treat with mercy that person who does not have hope in anyone but You, or relies upon anyone other than You.'

He advised his son Yazīd after that, 'O my son, when it is my final moments open the towel that has been placed with the treasure. You will find inside it the blessed clothes, blessed hair and blessed nails of the Messenger of Allāh ﷺ. At the time of burying me, place the blessed clothes next to my body and my shroud on top of it. Place the blessed hair and blessed nails of the Messenger of Allāh ﷺ in my mouth, nose and eyes. And, after you place me in

126 *Iḥyā' 'l-ʿUlūm*, 4:677

the grave, leave Muʿāwiyah and the Most Merciful of the Merciful on their own.'[127]

Sayyidunā ʿAmr Ibn al-ʿĀṣ ﵁

When death approached Sayyidunā ʿAmr ibn al-ʿĀṣ ﵁, he gestured towards the things in the house and said to his sons, 'Who will take all this along with its contents! Wish it contained dung!'[128]

He then called for his guards and servants and, when they appeared before him, he addressed them, saying, 'Will you be of any use to me before Allah?'

'No,' they answered.

'Then, go away,' he said.

He then asked for water, performed ablution thoroughly and said, 'Take me to the masjid.'

Once they took him, he said, 'Turn my face towards the *qiblah*.' He then supplicated, 'O Allāh, You commanded me but I disobeyed. You gave me a trust but I reneged on it. You placed limits and boundaries but I transgressed them. O Allāh, neither am I free from sin that I excuse myself nor am I powerful enough to help my own self. Rather, I am errant and beseech your forgiveness, but not arrogant and persistent in sin.' He continuously read لا اِلٰه اِلاَّ اَنْتَ سُبْحَانَكَ اِنِّى كُنْتُ مِنَ الظَّالِمِين 'There is no deity but You, Glorified are You. Truly, I have been of the wrong-doers' until he passed away.[129]

Sayyidunā Abū Hurayrah ﵁

Sayyidunā Abū Hurayrah ﵁ passed away in Madinah Munawwarah in 57 AH or 58 AH at the age of seventy-eight.

He was weeping at the time of his death. 'What makes you weep?' someone asked. 'My weeping is not caused by [love for] this world

127 *Kitāb al-ʿĀqibah*, 94.
128 *Kitāb al-ʿĀqibah*.
129 *Kitāb al-ʿĀqibah*, 93.

of yours, but I am weeping as the journey is long, provisions are scarce, and I do not know where the road will end. Will it lead me to Heaven or will it lead me to Hell, and which one from them will become my abode – Heaven or Hell?'[130]

Marwān ibn al-Ḥakam supplicated in his favour on his visit to see him, شَفَاکَ اللّٰه يَا اَبا هريْرَة 'May Allāh grant you cure O Abū Hurayrah.' To this, he replied, 'O Allāh, I long to meet You, so You too become desirous of meeting me and call me unto You promptly.' He said these words, and Marwān had as yet not stepped out of his house to leave, and he became beloved to Allāh.[131]

Abū Salamah ibn ʿAbd al-Raḥmān says, 'I went to see Abū Hurayrah ﷺ and took him into my arms and supplicated in his favour, اَللّٰهمَّ اشْف اَبَا هريْرَة "O Allāh, grant cure to Abū Hurayrah." But he told me not to repeat these words again and repeatedly forbade me. Moreover, he said, "Die if you can! I swear by Allāh in whose hands is my life that لَيَأتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَمُرُّ الرَّجُلُ عَلٰى قَبْرِ اَخِيْه فَيَتَمَنّٰى اَنَّه صَاحِبُه a time will certainly come on the people when a man will pass by the grave of his brother and wish it belonged to him." This ḥadīth is also reported as *marfūʿ*[132] through the transmitters chain (*isnād*) of عن ابى هريرة عن عمير بن هانئ 'from Abū Hurayrah from ʿUmayr ibn Hānī.'

He imparted some advices at the time of his death, 'Do not erect a tent over my grave. Do not walk with fire behind my corpse. Bury my body quickly.'[133]

ʿAbd al-Raḥmān ibn Mahrān narrates that Sayyidunā Abū Hurayrah ﷺ said at the time of his death, اَسرعُوْا بِى فَاِنَّ رَسُوْلَ اللّٰه صَلَّى اللّٰه عَلَيْه وَسَلَّمَ قَالَ اِذَا وُضِعَ الرَّجُلُ الصَّالِحُ عَلٰى سَرِيْره قَالَ قَدِّمُوْنِىْ، قَدِّمُوْنِىْ، وَاِذَا وُضِعَ الرَّجُلُ السُّوْءُ عَلٰى سَرِيْره قَالَ يَا وَيْلَتٰى اَيْنَ تَذْهبُوْنَ بِى 'Bury me quickly for the Messenger of Allāh ﷺ said, "When the body of a pious person is placed on the bier, it says, "Proceed with me! Proceed with me!" But when a wicked man is placed on his bier, he says, "Woe to me! Where are you taking me?"'[134]

130 *Baghawī.*
131 *Iṣābah.*
132 A ḥadīth which is traced back to the Messenger of Allāh ﷺ.
133 *Aḥmad, Sunan al-Nisāʾī.*
134 *Sharh Maʿānī 'l-Āthār.*

Sayyidunā ʿAbdullāh Ibn ʿUmar ﵄

ʿAṭiyyah al-ʿAwfī asked the servant of Sayyidunā ʿAbdullāh ibn ʿUmar ﵄ about the events surrounding his death. He said, 'His foot was injured by the point of the head of a lance of a person from Sham, so Ḥajjāj came to visit him. He said to Sayyidunā ʿAbdullāh ﵁, "If you name the person who hit you with the point of his lance, we will execute him!"

Sayyidunā ʿAbdullāh ﵁ said, اَنْتَ الَّذِىْ اَصَبْتَنِى "You are the one who hit me with the lance!"

"How?" asked Ḥajjāj.

"You have sanctioned for weapons to be brought into the Ḥaram.'

He gave instructions for his burial not to take place inside the Ḥaram, but this instruction was left unfulfilled because of Ḥajjāj.[135]

Sayyidunā ʿAbdullāh ﵁ was saying at the time of his death, 'I have regret of just one thing of this world, and that is why I did not join the servants of Sayyidunā ʿAlī ﵁ and fight the band of rebels?'[136]

Saʿīd ibn Jubayr says that, at the time of his death, Sayyidunā ʿAbdullāh ﵁ was saying, 'I have no regrets regarding a worldly matter but regret missing out on the [voluntary] fasts that are kept in the afternoon heat and the night worship and striving during the night. And the third thing is why did I not fight the band of rebels?'[137]

Sayyidunā ʿAbd al-Raḥmān Ibn ʿAwf ﵁

Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf ﵁ entered the fold of Islām in Makkah Mukarramah at a time when the Messenger of Allāh ﷺ had not even entered the House of Al-Arqam. It is written that he was only the eighth Companion to accept Islam at the time. He is amongst the five who accepted Sayyidunā Abū Bakr's ﵁ invitation to Islam. He also migrated to Abysinnia and participated in all the battles with the Messenger of Allāh ﷺ. He was one of the

135 *Ṣifat al-Ṣafwah.*

136 *Al-Istīʿāb.*

137 *Al-Muḥtaḍirūn.*

ten Companions ﷺ who were given glad tidings of Paradise, and among the six Companions ﷺ chosen by Sayyidunā ʿUmar ﷺ that formed the Consultation Committee (*shūrā*) pertaining to the caliphate.

He sacrificed a great amount of wealth in the path of Allāh. He had freed up to thirty slaves in a day. Yet, he would go to Sayyidah Umm Salamah ﷺ and lament, 'I fear that this abundant wealth will contribute to my ruin. In turn, she advised him, يا بُنَيَّ اَنْفِقْ 'O My son, spend [in the path of Allāh]!'[138]

During the lifetime of the Messenger of Allāh ﷺ, he had given away half of his wealth in the path of Allāh. Still, even after that, he gave away forty thousand dirhams a time on numerous occasions. He supplied five hundred horses for those fighting in the path of Allāh, and, besides horses, gave another five hundred rides to the fighters.

He passed away in Madinah Munawwarah in 31 AH at the age of seventy-five. He, at the time of his death, bequeathed fifty thousand dinars in the path of Allāh, and made special bequeaths for the Martyrs of Badr as narrated by Sayyidunā ʿAbdullāh ibn Zubayr ﷺ: 'One hundred [from the participants of Badr] are still alive, so give four hundred dinars to each one of them from me,' he said. All of them including Sayyidunā ʿUthmān al-Ghanī ﷺ accepted this gift from him.

He also instructed for one thousand horses to be given in the path of Allāh after his demise. He had four wives. They received eighty thousand dinars each in inheritance.

He was an extremely handsome and elegant man. He began to weep as death neared. 'Why do you weep?' asked someone. He lamented, 'Muṣʿab ibn ʿUmayr ﷺ was superior to me. He died in front of the Messenger of Allāh ﷺ and did not even receive a proper shrouding. Ḥamzah ibn ʿAbd al-Muṭṭalib was superior to me. He too did not receive a proper shrouding. I fear being amongst those who have been repaid their reward [for good undertakings] in the

138 *Asad al-Ghābah.*

worldly life. I fear that I will be left trailing my companions as a result of my abundant wealth.’[139]

The Leader of the Women of the Universe, Sayyidah Fāṭimah al-Zahrā’

In a weak narration of *Musnad Aḥmad*, Sayyidah Salamā says regarding the Leader of the Women of the Universe, Sayyidah Fāṭimah al-Zahrā’, ‘I was taking care of her during the illness in which she passed away.’

One day, when Sayyidunā ʿAlī went outside to attend a need of his, Sayyidah Fāṭimah said, ‘O my mother, prepare water for me to take a bath. She then took a bath and sent for new clothes which she wore and said, ‘Move my bed into the middle of the room.’ She lay down on it facing the *qiblah* and placed her hands beneath her cheeks, saying, ‘O my mother, I am leaving this world. Thanks be to Allāh that I have become clean now. No one should expose me!’

She passed away right there. When Sayyidunā ʿAlī returned home, he was told of her passing away.

The Mother of the Believers, Sayyidah Umm Ḥabībah

The Mother of the Believers, Sayyidah Umm Ḥabībah, called the Mother of the Believers, Sayyidah ʿĀ’ishah, by her before her demise and said, ‘Resentment amongst co-wives is normal; Allāh has forgiven all this, and I too have forgiven you for anything you have done and have made it permissible for you.’

Sayyidah ʿĀ’ishah said, ‘You have made me happy today. May Allāh make you happy!’ She called for Sayyidah Umm Salamah and said the same thing to her.[140]

Sayyidah Umm Ḥabībah passed away in 44 AH.

139 *Al-Istīʿāb.*

140 *Mustadrak al-Ḥākim.*

Sayyidah Āsiyah رضي الله عنها is the wife of Firʿawn (Pharoah-Remesis II)[141] regarding whom the Qur'ān states:

وَ ضَرَبَ اللّٰهُ مَثَلاً لِلَّذِيْنَ اٰمَنُوا امْرَاَت فِرْعَوْنَ، اِذْ قَالَتْ رَبِّ ابْنِ لِيْ عِنْدَکَ بَيْتاً فِى الْجَنَّةِ وَ نَجِّنِىْ مِنْ فِرْعَوْنَ وَ عَمَلِه وَ نَجِّنِىْ مِنَ الْقَوْمِ الظّٰلِمِين

And Allāh sets forth an example to those who believe - that of the wife of Firʿawn, when she said: My Lord, build for me a house by You in Paradise and deliver me from Firʿawn and his doing, and deliver me from the unjust people.[142]

Sayyidah Āsiyah رضي الله عنها had brought Faith on Sayyidunā Mūsā عليه السلام. The Messenger of Allāh ﷺ once scraped four lines in the ground before asking the Companions رضي الله عنهم, 'Do you know what these lines represent?' They said, اَللّٰهُ وَ رَسُوْلُه اَعْلَمُ 'Allāh and His Messenger know best.' The Messenger of Allāh ﷺ said, اَفْضَلُ نِسَاءِ اَهلِ الْجَنَّةِ خَدِيْجَةُ وَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ وَ آسِيَةُ بِنْتُ مُزَاحِمِ امْرَاَةُ فِرْعَوْنَ وَ مَرْيَمُ ابْنَةُ عِمْرَان 'The best among the women of Paradise are Khadījah, Fāṭimah bint Muḥammad, Āsiyah bint Muzāḥim - wife of Firʿawn, and Maryam bint ʿImrān.'

Sayyidah Āsiyah رضي الله عنها supplicated, نَجِّنِىْ مِنْ فِرْعَوْنَ وَ عَمَلِه '...deliver me from Firʿawn and his doing...' Under the commentary of this verse, a narration of Sayyidunā Abū Hurayrah رضي الله عنه in Tafsīr Bayhaqī states that Firʿawn had hammered both of her hands and feet into the ground with nails and left her in the scorching heat. He hadn't yet finished doing this when angels formed a shade above her. At this point, she supplicated, رَبِّ ابْنِ لِىْ عِنْدَکَ بَيْتاً فِى الْجَنَّة 'My Lord, build for me a house by You in Paradise.' She indeed witnessed her heavenly abode as she drew her final breaths in this worldly abode.

Maid of Firʿawn's Daughter

Regarding the Maid of Firʿawn's daughter, it is narrated from Sayyidunā ibn ʿAbbās رضي الله عنهما in Musnad Aḥmad that the Messenger of

141 Firʿawn (Pharoah) was the title used for Egyptian kings and rulers.

142 *Qur'ān*, 66:1.

Allāh ﷺ said, 'I smelt a very pleasant odour during the Night of Ascension (*isrā'*), so I enquired, "O Jibra'īl, what is this?"

He revealed, "This is the fragrance of Firʿawn's daughter's maid and her children."

I asked him, "What is her story?"

Jibra'īl ﵇ narrated, saying, "She was combing Firʿawn's daughter's hair one day and the comb fell from her hand. At this, she said, بسم الله "In the name of Allāh."

Hearing the maid say this, Firʿawn's daughter asked, "Who is Allāh? Is it my father?"

"No, my Lord, your Lord and the Lord of your father is Allāh."

"Is there a god other than my father?"

لٰكِنْ رَبِّىْ وَ رَبُّكِ وَ رَبُّ اَبِيْكِ الله "Yes, my Lord, your Lord and the Lord of your father is Allāh."

The daughter asked, "Can I tell this to my father?"

"Yes, you may tell him about this," the maid said.

Firʿawn summoned the maid and asked, اَ لَكِ رَبٌّ غَيْرِىْ "Do you have a Lord other than me?"

رَبِّىْ وَ رَبُّكَ الله الَّذِىْ فِى السَّمَاءِ "My Lord and your Lord is Allāh Who is in the heavens."

A big bronze pot was heated before Firʿawn ordered for each of her children to be thrown into it one after another. He asked the maid if she was going to retract her statement or not. She refused.

Her son was brought and thrown in. He asked her again but "no," was the answer. A second child was thrown in and, once again, the answer was "No." After all her children were thrown in, she was again asked, "Do you now retract your statement or not?" She replied, "No."

She then said, "I have one request which is that you gather my bones and the bones of my children in a piece of cloth and bury them."

Firʿawn said, "As per your right on them, we will for sure do just that."

As her children were being thrown in one after another, her last child, still breast feeding and in her lap, looked at his mother thinking that my mother is hesitant because of me , thus Allāh granted

this suckling child the ability to speak, “O my mother, jump [into the boiling pot]. The torture of this world is light in comparison to the hereafter.” Consequently she too was thrown into the pot alongside her children.”’

Sayyidah Sumayyah ﵂

Mujāhid narrates regarding Sayyidah Sumayyah ﵂ that Abū Jahl martyred her by driving his spear into the most private and delicate part of her body.

She was only the seventh person to accept Islam. She is counted as the seventh person out of all the men and women to accept Islam and وَ هِىَ اَوَّلُ شَهِيْدَةٍ فِى الاِسْلَامِ is the first female martyr in Islam.

Ibn Isḥāq narrates in *Maghāzī* that whenever the Messenger of Allāh ﷺ passed by Sayyidunā Yāsir, Sayyidāh Sumayyah and Sayyidunā ʿAmmār ﵃ وَهُمْ يُعَذَّبُوْنَ بِالْاَبْطَحِ فِى رَمْضَاءِ مَكَّةَ when they were being tortured on the burning sand of Makkah Mukarramah, he would say, صَبْراً يَا اٰلَ يَاسِرٍ، مَوْعِدُكُمُ الْجَنَّة ‘Patience, O family of Yāsir! Paradise is your promise!’

Sayyidah Maʿādhah al-ʿAdawiyah ﵂

Sayyidah Maʿādhah al-ʿAdawiyah ﵂ has narrated ḥadīths from Sayyidah ʿĀ’ishah ﵂ and amongst her students are Sayyidunā Ḥasan al-Baṣrī, Abū Qalābah and others.

Upon awakening everyday in the morning, she would say, ‘This is the day in which I am going to die.’ As night approached, she would say, ‘This is the night in which I will die.’

Ḥakam ibn Sinān al-Bāhilī says, ‘Sayyidāh Maʿādhah’s maid reports that she would remain awake throughout the night addressing her soul, “It is not time to sleep yet! You will get sleep later. There is nothing but sleeping in the grave either with regret or joy.”’ She would address her soul like that till morning.

It has been written that it was her practice to perform six hun-

dred *rakʿah*s during the day and night and reciting the Qur'ān was in addition to this.

Her husband, Abū Ṣahbā', and her son had both passed away, so she used to lament, 'I do not wish to live for the sake of worldly pleasures, but I wish to live longer so that I am able to engage in those deeds that take me closer to Allāh Most High and maybe bring me, my husband, Abū Ṣahbā', and my son together in Paradise.'

Rūḥ ibn Salamah al-Warrāq reports ʿAfīrah as saying that Sayyidah Maʿādhah ﵂, at the time of her death, was crying and laughing at the same time. She was asked about this, so she revealed:

'I am weeping because from today, fasting, prayer and Remembrance of Allāh will all be lost. And you saw me laughing because I saw my martyred husband, Abū Ṣahbā', present in the courtyard of the house and walking towards it wearing a green pair of clothes. A group like which I have never seen before in this world accompanied him. I have performed my prayer, and I will depart this world prior to another prayer time entering upon me. Thus, she passed away prior to the next prayer time entering.'[143]

Imām Aḥmad Ibn Ḥanbal ﵀

Imām Aḥmad ibn Ḥanbal ﵀ was the leader of the Ḥadīth Scholars (*muḥaddithūn*) and the guardian of the Sunnah and Sharīʿah. He was transferred from Ruqa to Baghdad to debate for three days on the issue of *khalq al-Qur'ān*.[144]

The Caliph and his courtiers claimed that the Qur'ān is the creation of Allāh, whereas the Imām's view was of the contrary. Great pressure to change this belief of his was put on him. He was threatened and intimidated in every way, but this did not bother him and he remained resolute on the truth.

Because he did not succumb to pressure, he was summoned before Muʿtaṣim and given twenty-eight lashes on the order of the Caliph for no other reason but his persistence and refusal. A strong

143 *Ṣifat al-Ṣafwah*.

144 Whether or not the Qur'ān is the creation of Allāh.

and healthy executioner would administer only two lashes before another one would take his place. On every lash Imām Aḥmad ﷺ would say, أَعْطُوْنِىْ شَيْئاً مِنْ كِتَابِ اللّٰهِ أَوْ سُنَّةِ رَسُوْلِهِ حَتّٰى أَقُوْلَ بِه 'Bring forth proof from the Qur'ān or ḥadīth to convince me to accept it.'

Imām Aḥmad's imprisonment lasted for twenty-eight weeks (almost six months) and he was lashed thirty-four times within that period.[145]

Muḥammad ibn Ismāʿīl al-Bukhārī ﷺ says, 'I have heard that the lashes were delivered with such force on Imām Aḥmad ﷺ that, if they were to be administered on elephants, even they would shriek and run away. The unparalleled resolve and steadfastness of Imām Aḥmad ﷺ put to rest this debate on the issue of *khalq al-Qur'ān* once and for all and became a means of protecting the Muslim ummah from a religious threat forever.[146]

Demise

Imām Aḥmad ﷺ lived for seventy-seven years. He remained ill for nine days, a period during which visitors flocked his home. When informed of this, the Sulṭān positioned guards at his door and in the alleyway leading to it. Surveillance officers to provide up-to-date information and news were assigned there. The crowd was continually growing, resulting in the alleyway being closed off. People filled the streets and masjids whilst trading in the marketplace became difficult.

Blood started to appear in the urine of Imām Aḥmad ﷺ. The doctor when told about this said that sadness and worry had turned his stomach into small pieces. His health deteriorated on Thursday.

His student, Mirwazī, says, 'I helped him perform ablution and, in sheer agony, he asked me to perform *khilāl* of the fingers. His condition deteriorated further on the night of Friday.'[147]

Imām Aḥmad ibn Ḥanbal's ﷺ son says, 'At the time of his death, I was sat by him holding a piece of cloth in order to tie his jaws

145 *Al-Bidāyah wa 'l-Nihāyah.*
146 *Muḥaddithīn ʿIẓām.*
147 *Muḥaddithīn ʿIẓām.*

together after his death. He would faint leaving us thinking that he had passed away, but only to regain consciousness moments later and say, "Not yet, not yet." When this happened for the third time, I asked him, "What are you saying?" He said, "Son, you are not aware but Shayṭān, the cursed one, is stood near me. He is biting his finger between his teeth in distress and anger while saying, "Aḥmad! You have escaped from my grasp!" But, upon him saying this, I was saying, "Not yet!"' (Meaning, I am not safe from you until my soul is extracted).

Imām Aḥmad ﵀ passed away on 12th Rabīʿ al-Awwal, 241 AH. The whole city became overcrowded as a result. Such overcrowding for a Janāzah prayer had never been witnessed prior to that day. Approximately eight hundred thousand men and sixty thousand women participated in his Janāzah prayer.[148]

Meetings in Dreams

Aḥmad ibn Muḥammad al-Lubdī ﵀ says, 'Upon seeing Imām Aḥmad ﵀ in a dream, I asked him, "How did Allāh treat you?"

He replied, 'He pardoned me and said, "O Aḥmad, do you remember the time when you took sixty lashes for my sake?"

"I remember."

"I have made my face permissible for you. Now take the pleasure of looking at it!" said Allāh Most High.

A *Ṭarsūsī*[149] supplicated Allāh, 'O Allāh, show me the people of the grave so that I can ask them how you treated Imām Aḥmad ﵀.'

He says, 'I saw in a dream some ten years later that people in their graves had come out of them with each one of them wanting to talk to me before anyone else. They said to me, "You have been supplicating Allāh for the past ten years to present us before you so that you can ask us about an individual who, since his separa-

148 *Muḥaddithīn ʿIẓām.*

149 Someone from Tarsus - a city of southern Turkey near the Mediterranean Sea, west of Adana.

tion from you, is being adorned with jewellery by angels under the Ṭūbā[150] tree."'

Abū Muḥammad ʿAbd al-Ḥaqq ﷺ says, 'This indicates towards his high rank, exalted status and magnificent standing. Angels related the qualities of his status in these words and translated his eminent rank through them.'[151]

Muḥammad ibn Khuzaymah ﷺ says, 'I saw Imām Aḥmad ﷺ in a dream after his death walking with a swagger, so I commented, "What panache!"

He said, "Heading to paradise."

"How were you treated by Allāh?" I asked.

"He pardoned me and, after placing a crown on my head and slippers on my foot, He said, "O Aḥmad, this is for you because you refused to accept the Qur'ān as the creation of Allāh."

He then said, "Pray the supplication that reached you via Sufyān al-Thawrī."

I recited it:

يَا رَبَّ كُلِّ شَيْءٍ بِقُدْرَتِكَ عَلٰى كُلِّ شَيْءٍ اِغْفِرْلِىْ كُلَّ شَيْءٍ وَلَا تَسْئَلْنِىْ عَنْ شَيْءٍ

O Lord of everything! By Your power over everything, forgive me and do not ask me about anything.

Allāh then said to me, "This is Paradise - enter it." And I entered it.'[152]

Imām Bukhārī ﷺ

He was born on Friday 4th Shawwāl, 94 AH.

Regarding Imām Bukhārī ﷺ, Ibn ʿAdī says, 'He himself stated that he has memorised 100, 000 sound narrations and 200, 000 weak narrations.'

150 A tree in Paradise whose width is a distance of hundred years, and the clothes of the people of Paradise are taken from its bark.

151 *Kitāb al-Rūḥ*.

152 *Ẓahīr al-Aṣfiyā'*, 313.

Abū Bakr al-Kalwādhānī says, ‘I have never come across any one like Imām Muḥammad ibn Ismāʿīl al-Bukhārī. He would take a book from a scholar and commit to memory all the ḥadīths therein through a single cursory study of it.’

Imām Bukhārī ﷀ reached Iraq towards the end of 210 AH. He travelled to various cities and listened to ḥadīths from the Ḥadīth Scholars over there. He says, ‘I entered Iraq on eight occasions and held a discussion with Imām Aḥmad ibn Ḥanbal ﷀ on each occasion.

‘As I prepared to return on my very last visit, Imām Aḥmad said to me, يَا اَبَا عَبْدِ اللّٰهِ اَتَدَعُ الْعِلْمَ وَ النَّاسَ وَتَصِيْرُ اِلٰى خُرَاسَانَ “Are you going to forsake knowledge and people and return to Khurasan?” I still remember these words of his.’

He, thereafter, travelled to Makkah Mukarramah, Madinah Munawwarah, Egypt and Sham .

He began compiling and writing at the age of eighteen. Regarding his book *Kitāb al-Tārīkh*, he says, صَنَّفْتُ كِتَابَ التَّارِيْخِ اِذْ ذَاكَ عِنْدَ قَبْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِى اللَّيَالِى الْمُقْمِرَةِ ‘I wrote *Kitāb al-Tārīkh* by the grave of the Messenger of Allāh ﷺ during moonlit nights.’

Abū Jaʿfar Muḥammad ibn Abī Ḥātim says, ‘I asked Imām Bukhārī whether he had memorised all the ḥadīths which he had penned in his writings. He said, لا يَخْفٰى عَلَيَّ جَمِيْعُ مَا فِيْهِ “Nothing from my entire works is hidden from me.” He further quotes him, صَنَّفْتُ جَمِيْعَ كُتُبِى ثَلاثَ مَرَّاتٍ ‘I have reproduced all my works three times.’

Al-Warrāq says, ‘I accompanied him during a journey and throughout the journey we shared the same room, except on occasions when the heat was excessive we would rest in separate rooms. I witnessed him to have woken up up to fifteen to twenty times during each night and light up the lantern with flint before writing ḥadīths.’

Yūsuf ibn Mūsā al-Mirwazī says, ‘I was in the Jāmiʿ Masjid of Basra when it was announced, يَا اَهْلَ الْعِلْمِ! قَدْ قَدِمَ مُحَمَّدُ بْنُ اِسْمَاعِيْلَ الْبُخَارِى “O people of knowledge! Muḥammad ibn Ismāʿīl al-Bukhārī has arrived.” They rushed to meet him. I went too and saw a young man praying *ṣalāh* behind a pillar. As he finished, people surrounded him. A gathering of writing ḥadīths also commenced the next day,

and he said, يَا أَهْلَ الْبَصْرَة اَنَا شَابٌّ وَ قَدْ سَأَلْتُمُوْنِىْ أَنْ أُحَدِّثَكُمْ وَ سَأُحَدِّثُكُم بِأَحَادِيْثَ عَنْ أَهْلِ بَلَدِكُمْ تَسْتَفِيْدُوْنَ مِنْهَا "O people of Basra! I am a young man and you have asked me to relate to you, hence I will relate to you ḥadīths [taken] from the people of your city from which you benefit."'

Imām Bukhārī ﵀ himself says, 'I entered Basra on five occasions and wrote ḥadīths from the scholars there.'

He further says, مَا أَرَدْتُ اَنْ اَتَكَلَّمَ بِكَلَامٍ فِيْهِ ذِكْرُ الدُّنْيَا اِلاَّ بَدَأْتُ بِحَمْدِ اللهِ وَالثَّنَايَا عَلَيْهِ 'I would not relate anything which has the mention of the world except by initiating it with praise and extolment for Allāh.'

Abū Isḥāq al-Sarmārī says, 'Whoever wishes to see a jurist (*faqīh*) in its truest sense should look no further than Muḥammad ibn Ismāʿīl al-Bukhārī.'

Abū Jaʿfar says, 'I heard Yaḥyā ibn Jaʿfar say, "If it was possible to give my life to Imām Bukhārī, then I certainly would, since my death is no more than the death of a human being, but the death of Imām Bukhārī is the lifting of knowledge."'

Naʿīm ibn Hammād would say, مُحَمَّدُ بْنُ اِسْمَاعِيْلَ فَقِيْهُ هٰذِهِ الامَّة 'Muḥammad ibn Ismāʿīl is the jurist of this ummah.'

ʿAlī ibn Ḥujr would say, 'Khurasan created three men: Abū Zurʿah, Muḥammad ibn Ismāʿīl and ʿAbdullāh al-Dārimī. And from them, مُحَمَّدٌ اَبْصَرُهُمْ وَ اَعْلَمُهُمْ وَ اَفْقَهُهُم 'Muḥammad is the wisest, most learned and most prominent jurist.'

Someone once said to him, يَا اَبَا عَبْدِ اللهِ اِنَّ فُلانًا يُكَفِّرُكَ 'O Abū ʿAbdillāh, such and such has labelled you a disbeliever (*kāfir*).'

He responded, اذَا قَالَ الرَّجُلُ لأخيْه يَا كَافِرُ فَقَدْ بَاءَ به أحَدُهُمَا 'The Messenger of Allāh ﷺ says, "When a persons calls his brother a disbeliever, one of them will deserve this title."'

ʿAbd al-Majīd ibn Ibrāhīm asked him, 'Why do you not curse those who oppress you, make false allegations against you and harass you?'

He replied, 'The Messenger of Allāh ﷺ has said, اِصْبِرُوْا حَتّٰى تَلْقَوْنِىْ عَلَى الْحَوْضِ "Be patient until you meet me at the Fountain." And he said, مَنْ دَعَا عَلٰى ظَالِمِهِ فَقَدِانْتَصَرَ "He who invokes (Allāh) against one who has wronged him will be supported."'

Imām Bukhārī ﵀ passed away on the night of ʿĪd al-Fiṭr at the age of sixty-two in 56 AH.

ʿAbd al-Wāḥid al-Ṭūsī, who was from the senior and pious men of his time, dreamt that the Messenger of Allāh ﷺ and his Companions ﷺ are waiting for someone on the road. He greeted them and asked, 'O Messenger of Allāh, who are you waiting for?' The Messenger of Allāh ﷺ replied, 'I am waiting for Muḥammad ibn Ismāʿīl al-Bukhārī.'

He says, 'I heard the news that Imām Bukhārī ﷺ passed away within a few days after seeing the dream. Upon enquiring about the time of his passing away from the people, it came to light that he had passed away at that very moment when I saw the Messenger of Allāh ﷺ awaiting his arrival.'[153]

Muḥammad ibn Bashshār Bandār says, حُفَّاظُ الدُّنْيَا أَرْبَعَةٌ أَبُوْ زُرْعَةَ بِالرَّیْ وَمُسْلِمٌ بِنَيْسَابُوْر وَ عَبْدُ اللّٰهِ الدَّارِمِیْ بِسَمَرْقَنْد وَ مُحَمَّدُ بْنُ اِسْمَاعِيْلَ بِبُخَارٰی 'The *ḥāfiẓ*es[154] of the world are four: Abū Zurʿah of Ray, Muslim of Naysapur, ʿAbdullāh al-Dārimī of Samarqand and Muḥammad ibn Ismāʿīl of Bukhara.'

Imām Muslim ﷺ

Imām Muslim ﷺ passed away on Sunday 25th Rajab, 261 AH. His body was taken on Monday and buried in Nasirabad on the outskirts of Naysapur.

ʿAllāmah Dhahabī ﷺ reports that his blessed grave became a place of visit for the creation. The circumstances surrounding his death are both astonishing and an example. It is said that he was asked about a ḥadīth which he, coincidentally, could not recall during a lesson. A basket full of dates was put before him as he returned home on that day. He was so immersed in finding this ḥadith that he ate all the dates and then located it. This over-eating of dates caused his death. Through this example, one can imagine his love and obsession with knowledge. He said to Abū Ḥātim al-Rāzī ﷺ, who had asked about his state in a dream after his demise, 'Allāh Most High has made Paradise permissible for me.'[155]

153 *Bustan al-Muḥaddithīn, 181.*

154 Here it means *ḥāfiẓ* of ḥadīth.

155 *Ẓafr al-Muḥaṣṣilīn bi Aḥwāl 'l-Muṣannifīn*, 119.

According to researchers, this sun of knowledge and practice set on the world on Saturday 28th Ḍhū ’l-Hijjah, 852 AH after ʿIshā’prayer. He was seventy-nine years four months and ten days old at the time. Excess diarrhoea led to his death. Chief Judge, Saʿd al-Dīn Dīrī, came to visit him during his last days and asked how he was. Hāfiẓ Ibn Ḥajar al-ʿAsqalānī ﵀ uttered the following four couplets of ʿAllāmah Zamakhsharī’s ﵀ poem:[156]

قَرُبَ الرَّحِيْلُ اِلٰى دِيارِ الآخِرَة　　فَاجْعَلْ اِلٰهِىْ خَيْرَ عُمْرِىْ آخِرَه
وَارْحَمْ مَبِيْتِىْ فِى الْقُبُوْرِ وَوَحْدَتِىْ　　وَارْحَمْ عِظَامِىْ حِيْنَ تَبْقٰى نَاخِرَة
فَأَنَا الْمِسْكِيْنُ الَّذِىْ أَيَّامُهُ　　وَلّتْ بِأَوْزَارٍ غَدَتْ مُتَوَاتِرَة
فَلَئِن رَحِمْتَ فَأَنْتَ أَكْرَمُ رَاحِمٍ　　فَبِحَارُ جُوْدِکَ يَا اِلٰهِىْ ذَاخِرَة

The traveller has drawn near to the house of the Hereafter,
Thus make, O my Lord, the best moments of my life its last.
Have mercy on my spending of the nights and being alone in the grave,
And on my bones when they are decayed.

I am a beggar whose days
Have passed frequently engaged in sin,
If you show mercy, then you are the Most Kind and Merciful,
And the ocean of your generosity, O my Lord, is brimming.

Imām al-Aʿẓam Abū Ḥanīfah ﵀

After the event of Karbala, various individuals attempted to bring change to the government. Muḥammad Dhū ’l-Nafs al-Zakiyyah led a rebellion against Manṣūr in Madinah Ṭayyabah and, through his advice, his brother, Ibrāhīm ibn ʿAbdullāh, did the same in Kufa. Imām al-Aʿẓam ﵀ openly gave them complete backing.

It is well known that Caliph Manṣūr offered the post of judge to

156 *Ẓafr al-Muḥaṣṣilīn bi Aḥwāl ’l-Muṣannifīn*, 185.

Imām Abū Ḥanīfah ﷺ, who refused it and was thereby imprisoned in 147 AH.

Historians are of the view that the severe manner in which Manṣūr dealt with Imām Abū Ḥanīfah ﷺ was largely due to his support for Muḥammad and Ibrāhīm - something Manṣūr was aware of - and not a consequence of his refusal to accept the post offered to him.

In any event, Manṣūr had Imām Abū Ḥanīfah ﷺ poisoned while he was unaware and, feeling its effects, the Imām knelt down into prostration and passed away in that state in Rajab, 150 AH. Surely, we belong to Allāh and to Him we shall return.[157]

Imām Mālik ﷺ

Imām Mālik ﷺ went into seclusion during the latter part of his life, so much so that he would not even attend the congregation or Jumuʿah prayer. 'It is not for every person to openly vindicate his position,' is what he used to say. Despite this, it made no difference whatsoever to his popularity or authoritative position.[158]

One narration cites him to have revealed, 'I suffer from *salsalat al-bawl* (emitting drops of urine) and therefore do not wish to enter Masjid Nabawī in a state that signifies devaluing the reverence and honour of the Messenger of Allāh ﷺ. Neither do I wish to complain to Allāh by talking about my illness.

He remained ill for twenty-two days. He passed away on Saturday 14th Rabīʿ al-Awwal, 179 AH. He recited لِلّٰهِ الأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ 'With Allāh rests all power of decision, before and after'[159], after *tashahhud*[160] prior to breathing his last.

Ibn Kinānah and Ibn al-Zubayr washed his body while his son, Yaḥyā, and Habīb, his scribe, poured the water. His body was wrapped in a white shroud as per his instructions. The Leader

157 *Al-Bidāyah wa 'l-Nihāyah*, 10:107. *Muḥaddithīn ʿIẓām*, 57.

158 *Tadhkirat al-Ḥuffāẓ.*

159 *Qur'ān*, 30:4.

160 More commonly known as *attaḥiyyāt*.

(*amīr*) of Madinah, ʿAbd al-ʿAzīz ibn Muḥammad ibn Ibrāhīm led the Janāzah prayer after which he was buried in Jannat al-Baqīʿ.[161]

Imām Nasā'ī ﵀

Imām Nasā'ī ﵀ left Egypt for Ramallah, a city of Palestine in 302 AH. With the Kharijites and Nasibites being a big force in Sham due to the Umayyad caliphate's (Banū Umayyah) lengthy rule there, and the general public doubting Sayyidunā ʿAlī ﵁, Imām Nasā'ī ﵀ moved to Damascus. He, one day, ascended the pulpit of the Jāmiʿ Masjid there and began to read out from the book *Khaṣāiṣ ʿAlī* ﵁. He hadn't read much when the public told him to read to them virtues of Sayyidunā Muʿāwiyah ﵁. He said, 'It is enough for Muʿāwiyah that he escapes with nothing for and nothing against (on the Day of Judgement).' Another narration, that seems to reflect a more accurate account, quotes him to have said, 'Regarding his laudable traits, besides the ḥadīth لاأشْبَعَ اللهُ بَطْنَه 'May Allāh never fill his belly,' no other ḥadīth has reached me.'

Irritated, the general public accused him of being Shia and beat him up. He received severe injuries on a delicate part of his body, putting him in a critical condition. They brought him home in that state. Imām Nasā'ī ﵀ said, 'Take me to Makkāh Mukarramah so that I can die there.' He was eventually taken there and he met His Lord in that condition.

He passed away on Monday 13th Ṣafar in 303 AH. According to some narrations, he passed away in Shaʿbān and was buried in Ramallah. He died at the age of eighty-eight.[162]

Imām Shāfiʿī ﵀

Imām Shāfiʿī ﵀ had split his hours of the night in three: one third for seeking knowledge; one third for sleep and one third for worship.

161 *Sīrat A'immah Arbaʿah*.

162 *Muḥaddithīn ʿIẓām*, 245-246.

His habit was to recite the Qur’ān aloud standing before his Lord. An ocean of tears would overflow from his eyes. Due to his intense humility, he considered himself amongst sinners and would say:

أُحِبُّ الصَّالِحِينَ وَ لَسْتُ مِنْهُمْ   لَعَلِّى اَنْ اَنَالَ بِهِمْ شَفَاعَةً
وَاَكْرَهُ مَنْ بِضَاعَتُهُ الْمَعَاصِى   وَ اِنْ كُنَّا جَمِيْعًا فِى الْبِضَاعَةِ

I love the righteous, though I’m not one of them,
Perhaps I will gain intercession through them.
And I hate those whose trade is sin,
Though we may both have the same merchandise to show!

He was from the lovers of the Qur’ān. His practice through the course of the year was to complete one full reading of the Qur’ān daily. In Ramaḍān, he would complete one reading during the day and one during the night. During his recitation, as well as weeping himself, he would make others weep.

A contemporary of his reports, ‘Whenever we wished to shed tears, we would say to one another, “Let’s visit that young learned man and engage in Qur’ān reading.” Once he would start reciting upon our visit, people would crumble in front of him and come out with penetrating cries and shrieks. Once the situation became uncontrollable, Imām Shāfiʿī ؒ would halt the recitation. Such was the attribute of generosity of his family that he used to say, ‘Benevolence has four pillars: good character; generosity; humility and worship.’

Some of his contemporaries could not accept his popularity amongst the masses. He was accused of Shi’ism and plots against him were hatched in Ḥarūn al-Rashīd’s palace. His hands and feet were shackled when he was aged thirty-four and, along with nine ʿAlawīs,[163] he was summoned in Harūn al-Rashīd’s court. Their heads were severed one after another in front of his eyes. When his turn came, via the intercession and intervention of Imam Muḥammad ibn al-Ḥasan ؒ, who was the appointed judge for

163 A group of Shias whose veneration and reverence for Sayyidunā ʿAlī ؓ goes to extreme levels.

Harūn al-Rashīd, Allāh Most High freed him from this calamity. Harūn al-Rashīd thus ordered for Imām Shāfiʿī ﵀ to be handed over to Imām Muḥammad ﵀, who decided by saying: وَ لَهُ مِنَ الْعِلْمِ مَحَلٌّ كَبِيْرٌ وَ لَيْسَ الَّذِىْ رَفَعَ عَلَيْهِ مِنْ شَأنِهِ 'His positon in knowledge is distinguished. There is none who has reached his level.'

Not only did Hārūn al-Rashīd acquit him from all charges, but he also paid him a gift of fifty thousand which he duly accepted.

He suffered a lot from disorders and sicknesses, and especially hemorrhoids.

During his final illness, Muzanī, his special student, arrived and asked, ' How are you this morning?'

He replied: اَصْبَحْتُ مِنَ الدُّنْيَا رَاحِلا وَلِلْاِخْوَانِ مُفَارِقا وَ لِكَأسِ المَنِيَّةِ شَارِبا وَعَلى اللهِ عَزَّوَجَلَّ وَارِدا 'I awoke journeying from this world, and separating from my brothers, drinking from the cup of death and, upon Allah, Mighty and Majestic, arriving.'

Thereafter, he said, 'I do not know if my soul will be taken towards Paradise, so then I may congratulate it, or Hell, so then I may console it!'

His love of literature even in this state gripped him that he uttered the following poem:

وَ لَمَّا قَسَا قَلْبِى وَ ضَاقَتْ مَذَاهِبِىْ جَعَلْتُ رَجَائِىْ نَحْوَ عَفْوِك سُلَّمَا
تَعَاظَمَنِىْ ذَنْبِىْ فَلَمَّا قَرَنْتُهُ بِعَفْوِك كَانَ عَفْوُك اَعْظَمَا
فَمَازِلْت ذَا عَفْوٍ عَنِ الذَّنْبِ لَمْ تَزَلْ تَجُوْدُ وَتَعْفُوْ مِنَّةً وَ تَكَرُّمًا

When my heart became stiff and my paths became narrow,
I took my hope to Your pardon as an escape.
My sins appeared very great to me but when I compared them to Your forgiveness,
I found Your forgiveness to be much greater.
You are and still remain the One Who forgives sin,
You provide and forgive out of Your benevolence and generosity.[164]

This poem has also been composed in Urdu form by someone:

164 Ibn al-Jawzī, *Minhāj al-Qāṣidīn*, 578.

سخت جب میرا ہوا دل اور ہوئیں سب راہیں بند
کر دیا پانی رجا کو زینہ تیرے عفو کا
اپنے جرموں کو بڑا سمجھا تھا میں، پر جب کیا
عفو کے تیرے مقابل عفو ہی اعظم رہا
تو ہمیشہ مغفرت کرتا ہے بندوں کے گناہ
اپنے جود وعفو واحسان وکرم سے اے خدا[165]

When dying, Imām Shāfiʿī ﵀ instructed that Muḥammad ibn ʿAbdullāh ibn ʿAbd al-Ḥakīm will wash his body after death. Upon his death, Muḥammad was informed. He arrived and said, 'Bring to me his accounts register.' It was brought to him, thus he calculated the debt owed to others, which accumulated to a total of seventy thousand dirhams. He then said, 'This debt is my responsibility.' He provided in writing this assumption of the debt, saying, 'This is what washing the body implied.' He, thereafter, repaid the total debt.[166]

Imām Shāfiʿī's ﵀ soul travelled to the Highest Heavens on the last night of Rajab at the age of fifty-four in 204 AH.

Imām Abū Yūsuf ﵀

Imām Abū Yūsuf ﵀ was born in 113 AH and passed away in 182 AH.

Hilāl al-Rāy says, 'Abū Yūsuf used to memorise Qur'ānic exegesis (*tafsīr*), (chapters on) conflicts and Arabian History. One of the sciences he acquired was Jurisprudence.

ʿAlī ibn al-Madīnī says, 'I did not find anything [objectionable] in ḥadīths from Abū Yūsuf except his ḥadīth on the issue of legal incompetence and placing under guardianship. He was reliable.'

Imām Abū Yūsuf ﵀, at the time of his death, was saying, 'I retract all my rulings except that which is in accordance to the Qur'ān and Sunnah. And in one narration, '...except that which is in the Qur'ān and that upon which Muslims are unanimous.'

165 *Iḥyā' 'l-ʿUlūm,* Vol 4.

166 *Faḍā'il-e-Ṣadaqāt*, 518.

His student Qāḍī Ibrāhīm ibn al-Jarrāḥ relates, 'When we visited him as death pangs overtook him, he remarked,

"O Ibrāhīm, I want to discuss a legal ruling."

I asked, "Even in this state?"

He replied, "It is not of concern, even in this state," before asking, "In the rituals of pilgrimage, what is more rewarding – to pelt the stones (*jamarāt*) on foot or mounted?"

I said, "Mounted."

He said, "You have erred."

So I said, "Walking."

He again said, "You have erred."

I requested him to provide the answer. He thus said, امَّا مَا كَانَ يُوْقَفُ عِنْدَهُ لِلدُّعَاءِ فَالْأَفْضَلُ أنْ يَّرْمِيَهَا مَاشِيًا، وَ أمَّا مَا كَانَ لاَ يُوْقَفُ عِنْدَهُ فَالأَفْضَلُ أنْ يَّرْمِيَهَا رَاكِبًا "It is best to pelt on foot that stone at which a person is to stop for supplication, and preferable to pelt mounted the stone at which a person does not need to stop."

'I stood up [to leave] and before I had reached the door, I heard a shriek and cry from the house that he had passed away.' Surely, we belong to Allāh and to Him we shall return.[167]

Imām Nāfiʿ ﷺ

Imām Nāfiʿ ﷺ is from the seven imāms of Qur'ān recitation (*qirā'at al-sabʿah).* Layth ibn Saʿd says, اِمَامُ النَّاسِ فِى الْقِرَاءَ ةِ بِالْمَدِيْنَةِ نَافع 'The Imām of the people in *qirā'ah* in Madinah is Nafiʿ.'

When Imām Mālik ﷺ was asked regarding the basmalah, he remarked, سَلُوْا نَافعًا فكُلّ علْمٍ يُسْأَلُ عَنْهُ أهْلُهُ 'Ask Nāfiʿ, for every science is referred to its specialist – وَ نَافِعٌ اِمَامُ النَّاسِ فِى الْقِرَائَةِ and Nāfiʿ is the Imām of the people in *qirā'ah*.'

His son said to him at the time of his death, 'Advise us.' He said:

فَاتَّقُوا اللّٰهَ وَ اَصْلِحُوْا ذَاتَ بَيْنِكُمْ وَ اَطِيْعُوا اللّٰهَ وَرَسُوْلَهُ اِنْ كُنْتُمْ مُّؤْمِنِين

167 *Qīmat al-Zaman.*

Remain, then, conscious of Allāh, and keep alive the bonds of brotherhood among yourselves, and obey Allāh and His Messenger if you are [truly] believers![168]

He passed away in 169 AH, whereas his birth is reported to have been somewhere around 70 AH.

Quṭb al-Aqṭāb, Sayyidī, Shaykh al-Ḥadīth[169]

قدس سره

Last Affection

During the last few days of the Shaykh's illness, a few days before he passed away, a letter from a student of Darul Uloom was received. He had penned his circumstances and mentioned how he remained aware of his impurities and shortcomings and conscious of his state, servitude and so forth. Ṣufī Iqbāl read the letter out to the Shaykh in my absence. He expressed great pleasure and said, 'Tell me when Yusuf comes. I will kiss his face.'

On my arrival, he said, 'Come here so I can kiss your face.' I leapt forward and kissed his blessed forehead and hands.' The Shaykh remarked, 'I called for you to be kissed. Reading your student's letter made me extremely happy. Write to him with lots of supplications on my behalf and that, whoever deems himself as accomplished and worthy, is indeed unaccomplished and unworthy.'

Conversation with the Angel of Death

A few years prior to his demise, Shaykh Zakariyyā ﵀ travelled from Saudi Arabia to India. One afternoon, after partaking of the afternoon meal and after the guests had left, he rested on a bed in a room of a house built of unbaked earth. Opposite him

168 *Qur'ān*, 8:1.

169 Shaykh Muḥammad Zakariyyā ﵀.

lying on the floor was Shaykh Aḥmad Muhammad Lūlat Karmālī (Gujrat) ﵀ - Shaykh al-Ḥadīth of Dar-Ul-Ulum Baroda, and Shaykh Maẓhar ʿĀlam Muẓaffarpūrī Bihārī – Principal of Ma'had Al-Rashid Al-Islami, Canada, lay on his bedding. The doors of the courtyard were closed from inside.

They were both still awake when they heard the Shaykh converse with someone. This surprised them, as there was no one else present in the room. They had only just laid him down and he was still awake. Then again, he had never even been heard talking in his sleep throughout his life. Not even when severely ill did one hear him groan.

Both of them heard the sound of a lengthy conversation but could not make out the words. As they helped the Shaykh perform ablution at ʿAṣr time, they asked him, 'Shaykh! Who were you talking to after we laid you down?'

The Shaykh threw a handful of water on their faces in affection and said, 'So you heard it.' He then said, 'The Angel of Death had come and I was talking to him.'

The Visit of the Angel of Death Whilst Awake

As I began to aid the Shaykh in ablution during his final days, he asked, 'Who?'

'Yusuf,' I replied.

'The Angel of death came again today,' he said.

I asked whether it was in a dream. He said, 'No, whilst I lay awake, he entered smiling and engaged in a lengthy conversation.'

This was the second visit made by the Angel of Death whilst the Shaykh was wide-awake.

A visit paid by the Angel of Death some twenty-five, thirty years prior is recalled by Muftī Maqbūl as narrated to him by the Shaykh:

'An abscess appeared on my forehead. In the course of taking medication prescribed by a doctor, I was told of a medication that would help dissolve the inflamed area. They were Ramādān nights and there was someway to go yet before *saḥūr* time. Such agony

overtook to me that I thought I was going through the last moments of my life. I insisted on my family to partake *saḥūr*, thinking that they will all miss it if I ended up dying. I would close my eyes and then open them in this severe discomfort in anticipation of the Angel of Death's arrival. But the pain was due to the inflamed part of the abscess dissolving. Gradually, I got better.

'The very next day, as per normal practice, I was in the library upstairs and the door leading to the staircase was closed, when a handsome man appeared in front of me. "Who are you?" I asked.

"I am the one who you were awaiting during the night," he revealed.

I said to him, "Then take me away."

He replied, "Not yet."'

Seeing the Angel of Death in a Dream

When the Shaykh was admitted to hospital during his second visit to Britain, we found his condition very worrying on the second day and thereby even talked about [booking] a private flight from London to Madina Ṭayyabah. But, when we put this before the Shaykh upon his arrival at Darul Uloom after regaining his health, he remarked, 'Do not worry about my dying. I am not dying now. A promise has been made to me.'

He, thereafter, said, 'You will have heard the dream concerning the Angel of Death. I once fell ill in Makkah Mukarramah. During that period I saw a handsome young man in a dream appear before me.'

"Who are you?" I asked.

"I am the Angel of Death," he said.

"Let's go then."

He said, "Not here. When you reach Madinah Munawwarah I will visit you there."

'After my journey from Makkah Mukarramah to Madinah Munawwarah, the Angel of Death appeared in my dream walking away. I said to him, "Well! Did you not say, "I will visit you when

you reach Madinah Munawwarah?" Now, I have reached." He said, laughing, "Some more work is to be taken from you yet!"'

Approximately three days prior to his death, the Shaykh pointed towards the corner [of the room] and said, 'Look! Shayṭān is standing there! Can you see him?' (As per routine, he had made his way there – something the ḥadīth informs us about, but dare he proceed any further).

Three or four days prior to this incident, Shaykh Najībullāh was aiding the Shaykh to relieve himself. I was situated in the room opposite and it was past 12 o'clock midnight. Two loud shrieks were heard from outside, 'Najībullāh! Najībullāh!' I rushed outside but there was no sign of anyone.

The exact scenario played out before (Pīr Ṣāḥeb Shaykh Talha's) mother's eyes. Upon completing a complete Qur'ān reading and intending to send its reward to someone from the deceased, someone called her name out in a very loud voice. This was despite there being no one who even knew her by name besides only two or three people of the household. It was certainly a voice from the unseen. Its purpose, only Allāh knows.

Final Illness

Dr. Ismāʿīl Memon has penned a comprehensive account surrounding the circumstances of the Shaykh's demise. He writes:

'The Shaykh was half-conscious on the evening of Sunday 16th May, 1982. The next day, he became fully unconscious from Fajr onwards and spent the whole of Sunday in that state. His body remained fixed in whatever position it was moved into. He didn't call out, cough or do anything. His pulse and blood pressure indicated towards no imminent danger, and treatment and remedial work of other kinds continued.

'The reading of the whole of *Ṣaḥīḥ al-Bukhārī* was undertaken, which started on Sunday and was completed in the course of two days – Sunday and Monday, which was followed by a very entreating supplication made by Shaykh Talha. A completion gathering

(*khatm*) of Surah Yāsīn in Shaykh Muḥammad ʿAlawī al-Mālikī's gathering also took place in Makkah Mukarramah.

'On Monday 17th May, unconsciousness remained but not as much as the previous day. In fact, he was slightly animated. In the morning he was uttering, "Allāh, Allāh" and, after Ẓohr, "O the Most Bountiful, O the Most Bountiful (yā Karīm yā Karīm or O Karīm O Karīm)," and now and then, "O the Most Bountiful, O the Forebearing One (yā Ḥalīm, yā Karīm)." He uttered this from time to time till the end.

'This useless individual consulted other doctors too - especially Dr. Ashraf, Dr Ayyūb, Dr. Sulṭān, Dr. Manṣūr and Dr. ʿAbd al-Aḥad whilst Dr. Inṣirām assisted greatly in inspecting blood samples among other things. However, the kidney and liver function was deteriorating all the time. Blood and urine samples were taken and treatment continued to be administered. Food intake had more or less stopped. Nutrition, water and glucose were being dripped through a vein. The Shaykh performed the Jumuʿah prayer on 21st May with the Ḥaram Sharīf congregation at the main door of Madrasat al-Sharʿīyyah.'

Demise

'His health apparently remained stable up to the morning of Sunday 23rd May. However, he experienced breathing problems after Ẓohr prayer on that day, which was immediately treated. When this useless individual was at the surgery half an hour prior to Maghrib, the Shaykh's attendant, Shaykh Najībullāh phoned me to say that his health had deteriorated. I, therefore, returned straightaway and saw that he was finding it very difficult to breath and was in discomfort due to it. After checking him, I gave him an injection which, after a few minutes, relaxed him and brought his breathing levels to normal.

'His condition was relatively fine up to the point of this servant leaving for home after ʿIshā' prayer, and he was talking a little as well, though the worrying factor was that he had not passed

urine since Ẓohr of the previous day. He began having difficulty breathing again at 8 o'clock in the morning. We began working on how he could pass urine, which he eventually did between Ẓohr and ʿAṣr time. To aid breathing, an injection was given and oxygen etc, supplied.

'He experienced discomfort until 12 o' clock in the afternoon, so much so that he would say, "Sit me up, lay me down, bring the medication," every so often. He was also loudly saying, "O the Most Bountiful, O the Most Bountiful," occasionally.

'Because this useless individual (Dr. Ismāʿīl Memon) remained beside him throughout, he would occasionally hold this useless individual's hand and press it. When around 11 o'clock, Al-Ḥāj Abū 'l-Ḥasan lifted the pillow, he looked towards me and said, "Is it Dr. Ṣāḥeb?" Abū 'l-Ḥasan said, "Yes. This is Dr. Ismāʿīl." Hearing this, he smiled at me.'

'This was to be the last conversation of the Shaykh. He, thereafter, continued uttering "O the Most Bountiful, O the Most Bountiful." This continued till Ẓohr prayer. Then after Ẓohr, a complete calmness overtook him, which remained till the end. This useless individual continuously checked the pulse and blood pressure.

'Prior to the soul leaving his body, Shaykh Talha asked this servant, "Is this the last moment?" This servant nodded his head in agreement, so he began uttering, "Allāh, Allāh," in a loud voice. The Shaykh at this moment hiccoughed twice, because of which his eyes closed and the soul departed his body. It was exactly 17:40 hours at the time, i.e. one and a half hours before Maghrib prayer. اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ، أَللّٰهُمَّ اجِرْنَا فِىْ مُصِيْبَتِنَا عِوَضَنَا خَيْرًا مِنْهَا وَاِنَّا بِفِرَاقِک يَا شَيْخ لَمَحْزُوْنُوْن "Surely, we belong to Allāh and to Him we shall return. O Allāh, reward us in our affliction with a reward better than it. And, certainly, we are saddened by your separation, O Shaykh."

'This person who spent his entire life following the Sunnah, divinely achieved obedience [to the Messenger of Allāh ﷺ] in that he died on a Monday between the time of ʿAṣr and Maghrib. The state of those present at the time is beyond explanation. Present at the time of death were: the shaykh's son, Shaykh Talha, Shaykh

ʿĀqil, his son, Jaʿfar, Al-Ḥāj Abū ʾl-Ḥasan, Shaykh Najībullāh, Ṣūfī Iqbāl, Shaykh Yusuf Motala, Hakīm ʿAbd al-Quddūs, Shaykh Ismāʿīl, Shaykh Nadhīr, Dr. Ayyūb, Ḥājī Dildār, Asʿad, ʿAbd al-Qadīr and this useless individual.'

Shrouding and Burial Proceedings

'Burial preparations were initiated straightaway. Dr. Ayyūb was sent to pick up the relevant [death] certificate from the hospital, while Shaykh Talha, Shaykh ʿĀqil with close relatives and Shaykh's attendants consulted one another on whether to keep the Janāzah prayer after ʿIshāʾ prayer or Fajr prayer.

'It was confirmed that some special loved ones and associates were on their way from Makkah Mukarramah, but their time of leave was already known and their arrival at ʿIshāʾ time was all but guaranteed. It was therefore agreed to have the Janāzah prayer straight after ʿIshāʾ and not to delay it till Fajr. An announcement of this was made, but we will always live to regret the fact that the car of those loved ones who we eagerly awaited broke down during the journey and thereby they did not arrive on time. However, as the announcement had already been made, last minute changes were not possible.

'Everyone was informed via telephone. The body was washed after Maghrib prayer – under the guidance and supervision of Shaykh ʿĀqil and Shaykh Yusuf Motala. A large crowd of the Shaykh's attendants was present at the time. Each individual wished to participate in this blessed act. The following names are worthy of mention from the ones who helped wash the body: Shaykh Yusuf Motala, Al-Ḥāj Abū ʾl-Ḥasan, Shaykh Najībullāh, Hakīm ʿAbd al-Quddūs, ʿAzīz Jaʿfar, Shāh ʿAṭāʾ ʾl-Muhaymin ibn Shaykh Shāh ʿAṭāʾullāh Bukhārī ﵀, Ṣūfī Aslam, Shaykh Ṣiddīq, Shaykh Iḥsān, Qāḍī Abrār and ʿAbd al-Majīd.

'Dr. Ayyūb, who had gone to obtain the certificate arrived two hours later and informed us that there were some legal barriers in obtaining the certificate. Therefore, the shaykh's son, Shaykh

Talha, was asked to accompany him, and those in charge of burial proceedings were asked to start digging the grave, but they declined saying they cannot dig until the certificate is brought from the hospital. Now there were only forty-five minutes left to ʿIshāʾ prayer. With the digging of the grave by ʿIshāʾ prayer looking seemingly unlikely, it prompted the aforementioned respected individuals to agree to have the Janāzah prayer after Fajr. But, immediately after that, Sayyid Ḥabīb arrived, saying, "I have shown them the spot where the grave is to be dug and they have already begun." Then some twenty minutes later, the certificate arrived from the hospital and the news of the grave being ready was received. Those in charge of burial matters also brought over a specific bier. Thus the corpse was ready with fifteen minutes still to go for the call to prayer (*adhān*) of ʿIshāʾ. As initially agreed, the body was taken to the Ḥaram through the Gate of Salām (*bab al-salām)*. Straight after the obligatory prayer of ʿIshāʾ, as per the norm here, the Imām of Ḥaram, Shaykh ʿAbdullāh al-Zāḥim led the Janāzah prayer before it was led to Jannāt al-Baqīʿ through the Gate of Jibrīl (*bāb Jibrīl*).

'The crowd was unbelievably large, such crowding will probably not have been seen for a corpse ever before. As per his desire, his grave was dug near the enclosure of the *ahl al-bayt* [where the family of the Noble Prophet ﷺ have been laid to rest] and near the grave of Shaykh Khalīl Aḥmad Sahāranpūrī رحمه الله. His son, Shaykh Talha, and Al-Ḥāj Abū 'l-Ḥasan climbed into the grave and closed it. This is how the Shaykh's lifelong wish was fulfilled.'

Concern for His Acquaintances

'A notable matter seen was the fact that the Shaykh, one day prior to his passing away, asked everyone individually, "What are you engaged in?" He asked Ṣūfī Iqbāl, Al-Ḥāj Abū 'l-Ḥasan and this useless individual directly. As his son, Shaykh Talha, was in another room, he asked his attendant to go and ask him as to what he was doing. As each reply mentioned some form of litany, *dhikr*, recitation, he remained quiet. When he asked this servant, Abū 'l-Ḥasan

answered before this servant could, “He will now leave for the surgery and cure the sick.” The shaykh said, “Is that even a thing to do?” He showed concern for his acquaintances even in his last moments as to what they were doing.’

Glad Tidings

After the burial, a disciple (*khalīfah*) of the Shaykh dreamt that someone is saying, فُتِحَ لَهُ اَبْوَابُ الْجَنَّةِ الثَّمَانِيَة ‘All eight doors of Paradise have been opened for him.’ Another individual, while invoking blessings at the blessed grave the next day, sensed as if the Messenger of Allāh ﷺ is saying, ‘Your Shaykh has been given a place in the Highest Heavens.’ Very few from many a million human beings is of such calibre![170]

Respected Brother Shaykh ʿAbd al-Raḥīm’s Demise

Shaykh Zakariyyā’s ؒ Car Arrived to Take My Brother Away

I saw a dream a night before the demise of my brother [Shaykh ʿAbd al-Raḥīm Motala ؒ] which I have, without any exaggeration, related in many gatherings. It is as follows:

‘Shaykh Zakariyyā ؒ had to travel somewhere and I went to get ready and make preparations to travel with him. When I returned all prepared, I realised that the Shaykh had already set off in the car. I felt extremely disappointed and sad and continued to bemoan my deprivation until I awoke.

‘Upon awakening, I went to relieve my self and went back to sleep. Again, I am looking for the Shaykh’s car in the dream. While searching, I am now stood near the Jāmiʿ Masjid of Nani Naroli and

170 Shaykh Abū ’l-Ḥasan ʿAlī Nadwī, *Ḥadhrat Shaykh al-Ḥadith, Mawlānā Zakariyyā Ṣāḥeb*, 177-182.

asking someone, "Where did Shaykh Zakariyyā ﷺ go in the car? And where will his car be?"

'Someone pointed towards a house that was two, three houses to the side opposite the Masjid, saying, "The Shaykh's car is stationed outside that house while he is having tea inside."

'When I reached the house, I found the car stationed outside, but the car was a left-hand drive and the passenger seat was on the right. Pīr Ṣāḥeb, Shaykh Ṭalhah, was sat on that seat. At that moment, he (Pīr Ṣāheb) got out of the seat and my brother sat in it before the car left.

'As soon as the car left, because I was unable to leave with the Shaykh and the car had left without me - a mountain of sadness and torment collapsed on me once again.

'When I awoke this time round in distress, I was unable to fall asleep due to distress for another two, two and a half hours. In the latter part of the night, I fell asleep for a little while and saw myself on a stage – quite an elevated place - with the Shaykh, and I was putting morsels of food in his mouth just as we used to when he was alive after placing something like a towel on his chest.

'Upon awakening after that dream, meeting the Shaykh brought some consolation, but my brother passed away the following morning. That is when I realised that the Shaykh had arrived to take brother away.'

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Shaykh ʿAbd al-Rashīd narrates:

'When I came out of the lesson at 3:30 pm, I saw ʿAbd al-Ra'ūf and the doctor. I realised that my father was engaged in Qur'ān recitation as usual in the small Masjid when Shaykh Abū 'l-Ḥasan appeared with a note in his hand and, after reading it, said, "Bring the wheelchair."

'After laying bear the details to the doctor, he checked the blood pressure, heartbeat and temperature but found it normal.

'Father said, "'Time of ʿAṣr is near. Perform ablution and let's

offer ʿAṣr.” We offered *ṣalāh* in congregation in the room. Myself, ʿAbd al-Ra’ūf and Yūsuf were with him. He then lay down on the bed.

‘When he was asked about his condition after that, he replied, “All praise is due to Allāh, I am fine. However, there is a slight pain in the middle of the chest.” When asked if he required the doctor again, he refused and said, “Let’s offer Maghrib prayer.” He then began to feel hot, so the air conditioning was turned on. Upon being asked if he wanted to eat, he did not show a desire, though he took his acidity medication with a small cup of tea.

‘Because his attendees were waiting for him, he said, “All of you go and offer *ṣalāh*. I don’t have the vigor to repeatedly perform ablution. I will perform Maghrib prayer at its end time and ʿIshā’ at its beginning time.” Amidst this, his restlessness grew and he turned from side to side due to distress. After relieving himself and performing the ablution for Maghrib prayer he went back to the room and offered the Maghrib prayer seated, with congregation.

‘After Maghrib, he began to perspire profusely, to the extent that he became soaked and lost the vigour to perform ʿIshā’ prayer. He lay down on the bed for a second time.

The doctor was called for again. He found everything normal after checking but did say that the pulse is slightly weak. Upon being asked what medicine to take, he said any painkiller will do. Father asked, “What is the reason behind the pain in the chest and stomach? The doctor replied, “It is sometimes caused by gas. Take Gaviscon etc.”

‘The doctor remained on stand-by outside. This servant [of Allāh] requested father to have ECG done. He initially said no, saying, “You lot will become anxious for no reason,” but agreed after I insisted. We made arrangements and, at around 10:30 pm, the nurse arrived and did the ECG. The report was emailed through brother Rashid to a heart specialist, namely Dr. Tariq, in Lusaka at 11:00 pm.

‘It was then felt that he should be taken to the city hospital, but father was not prepared to go there. He said, “Wait for now. Let me rest first. His discomfort increased and he was perspiring so profusely that his vest had to be changed twice.

‘We attendees (Shaykh Ilyās, ʿAbd al-Ra’ūf, Yūsuf and this serv-

ant) stayed with father and offered ʿIshā' prayer with him a short while before Fajr prayer.

'At 4:00 am, Dr. Tariq phoned and informed that he has probably suffered from a heart attack. Brother Ismāʿīl was consulted about transferring him on a chartered flight to Lusaka. The decision lay with our paternal uncle. Both brother Ismāʿīl and brother Rashīd gave their opinion and, because uncle could not be contacted, brother Ismāʿīl said that "I will phone him."

'Father remained in that condition and, through to the time of Fajr, we tried to persuade him to agree to go to the hospital. This servant asked, "Are you in pain?" He replied, "Not much other than some discomfort and slight chest pains." He asked to have an injection but the doctor refused outright.

'At Fajr time, this servant made his way to the Darul Uloom to ask the students to supplicate for the Shaykh. Shaykh Ilyās, ʿAbd al-Ra'ūf, and Yūsuf remained with father. He asked for some tea which was then brewed and brought by ʿAbd al-Ra'ūf. Father performed *tayammum* and quickly began the two *sunnah*s of Fajr. He offered the Fajr prayer after that. After taking a little lie down he gestured towards the tea, which was passed to him by Shaykh Ilyās, but he only sipped a little and returned it. Upon Shaykh Ilyās' insistence, he consumed half a biscuit dipped in tea and then through gesture had it put aside. He took another little lie down and then said, "I Need to relieve myself but I don't have the energy." A short while later, upon regaining some strength, he made his way in the wheelchair with the help of Shaykh Ilyās and Yūsuf.

'After relieving himself, father said to Shaykh Ilyās, "Come on, let's go outside because people have arrived out there," yet nobody was outside. Shaykh Ilyās pushed the wheelchair to the door. The Shaykh said, "Stop it here." He looked up to the heavens with a jerk, leaning his head back fully as done in the call of prayer and, in a loud voice, said, السلام علكم ورحمة الله وبركاته "May the peace, mercy, and blessings of Allāh be upon you!" Then in the same posture, his neck and eyes moved around while fixed to the sky. The Masjid is at a bit of a distance – but the students and teachers upon hearing

the *salām* rushed out and gathered before him. His eyes, however, remained fixed to the sky.

'All of a sudden, we saw that father's neck, which was facing the classrooms, began to drop slowly. I leapt, screaming, 'Father! Father!' and held him and tried to lift his head. On my screaming, 'Shaykh Abū 'l-Ḥasan and Shaykh Dīdāt carried him to the room and there, laid him on Shaykh Zakariyyā's ﷺ bed.

'I fell unconscious and, upon regaining consciousness, I found the shaykh passing his hand on my chest. Father's head was in ʿAbd al-Ra'ūf's lap, who was passing his hand over father's head. Those present in the room were reciting the Declaration of Faith whilst ʿAbd al-Ra'ūf recited Sūrah Yāsīn loudly.

'The doctor checked for the pulse twice but there was no pulse. Father passed away at 5.20 am. Surely, we belong to Allāh and to Him we shall return.

'When I gained control of my senses, we began preparations for the funeral. The body was washed at 9.00 am. Among those who took part in washing the body was Shaykh Mushtāq, who is responsible for the primary Islamic schools (*maktabah*s) and junior Islamic schools (*madrasah*s) and Shaykh Naṣīr al-Dīn, who is the principal of the city *madrasah* and is among his close associates. He would sit in *iʿtikāf* with father every year. Despite not committing the Qur'ān to memory, he would still complete a complete Qur'ān reading daily in Ramaḍān. He, Shaykh Ilyās, brother Aḥmad Motala, ʿAbd al-Ra'ūf and a few final year students (Dawrat al-Ḥadīth) participated in the washing of the body.

'Upon the instructions of Shaykh Naṣīr al-Dīn, this servant performed ablution on the body first. A discussion in regards to the burial took place after the washing and shrouding of the body. Permission would not have been granted to bury him in the Madrasah, therefore, on my request, the grave was dug next to Shaykh Riyāḍ's grave in the old section of Chipata's graveyard.

'A discussion took place regarding the Janāzah prayer. Some wanted it performed twice – in the Madrasah and in the city. It took place in the Madrasah at 3:00 pm under the leadership of the Shaykh al-Ḥadīth. The body was taken in the car for a bit but

then supported on shoulders from a fair distance. Shaykh Ilyās, ʿAbd al-Ra'ūf, Ḥāfiẓ Anwar Sīdāt and this servant lowered him into the grave. Approximately six hundred people participated in the Janāzah prayer, which in context of Zambia's small populaces is considered a large gathering.'

Glad Tidings

A Muftī Ṣaḥeb in Mozambique saw a dream on the night of his demise. He saw that the saints of Allāh have assembled for a unique gathering in Ma'had Al-Rashid Al-Islami, Chipata. All were wearing Saudi clothing – long dresses (*thawb*s or *jubbah*s) with white turbans. The meeting was chaired by Shaykh al-Islam Ḥusayn Aḥmad Madanī ﵀. All these saints of Allāh were awaiting someone's arrival. After a while, my brother appeared from his room in the same white clothing and white turban and, the entire gathering taking him with them, started walking in their splendour.

Shaykh ʿAbd al-Rashīd narrates:

'A woman dreamt after Fajr prayer that she is passing by a room and my father ﵀ is lying in his shroud. Thereafter, father moved the shroud from his face, scratched on his head and then went back to sleep.

'Someone said, "The Shaykh has passed away," so this woman, while dreaming, said, "He was a complete saint (*walī kāmil*) and has only veiled himself from the world but, in reality, he is still alive." She then started looking for a sheet someone had asked for. It was then asked, "Where will the Shaykh be buried?" "He will be buried in kharor," is what was said.' (The woman and her husband are from Kharor).'

One *ḥāfiẓ* of the Qur'ān saw the Shaykh in a dream consecutively for three days. On the first day, which was a Thursday, he saw him waking him up in very beautiful white clothes, saying, 'Get up and offer *ṣalāh*.'

On the second day, which was a Friday, he saw that a very strong light (*nūr*) is emanating from the Shaykh's grave.

On the third day, he dreamt that he is in his student days and the Shaykh is advising him lovingly.

A woman from Leicester dreamt on the night before the morning in which the Shaykh passed away that there is a corpse of a saint and a green body is lying on the shroud and next to it is a black and white towel. Someone is announcing, افضل الناس بعد رسول الله صل الله عليه وسلم 'This saint who has passed away is the most superior being on the face of this earth after the Noble Prophet ﷺ.' This room in which the body was resting was extremely bright. When she opened the door of this room, the entire world appeared dark with people engaged in fornication and other indecencies.

A woman, in the week father ؒ passed away, dreamt that she is in front of the blessed grave of the Noble Prophet ﷺ and, as she is looking through the blessed lattice, the blessed grave became illuminated. She felt that something exceptional is about to happen. She phoned her husband (or told him), who said, 'Imām Ḥusayn's ؓ father is about to pass away.' The dream ends.

There is a Zambian saint. He dreamt that he visited a saint who was wearing white clothes like the ones Shaykh ؒ used to wear. He stood in front of him and said, 'You have buried Shaykh ʿAbd al-Raḥīm but he is not here now; he has migrated to Madinah Munawwarah.' He added, 'The Noble Prophet ﷺ has said that, upon our death, we will also migrate.'

An old man who has surpassed eighty years of age dreamt on the first Jumuʿah that followed after father's ؒ demise that there is a place which is very bright and light is spread everywhere. He then saw the Master of Both Worlds ﷺ. The Noble prophet ﷺ held the Shaykh's hand tightly and said, 'This place is not for you,' and said, 'Come,' and took Shaykh ؒ with him.

Following this, he saw big trees in one particular place with darkness behind them. Some people were hanging off the trees upside down with yellow collars in their necks. The Noble Prophet ﷺ said, 'This is Hell, and those who talk ill about you, we will send them here.' And he also said, 'Tell your family not to grieve and continue to supplicate.'

A teacher of *tajwīd* at Ma'had Al-Rashīd Al-Islami saw the fol-

lowing dream on the night of Friday three days after his demise. He narrates:

'The Shaykh was present in the Masjid and so were all the teachers of Darul Uloom. Shaykh Yusuf Motala was also present amongst them. This servant dreamt that the Shaykh passed a note to him which had something written on it but I forgot what it was or whether it was I who handed over a note to the Shaykh. The Shaykh then said, "Give this note to Shaykh Yusuf Motala."

'I also saw myself reciting the Qur'ān in the Masjid at around midday with the verse قال لا تثريب عليكم اليوم يغفر الله لكم وهو ارحم الراحمين "He said, (There shall be) no reproof against you this day; Allāh will forgive you, and He is the Most Merciful of the merciful,"[171] on my lips – but somebody is telling me, "O brother, it is وهو احكم الحاكمين "He is the Most Just Judge." When I awoke, the verse, وهو ارحم الراحمين 'and He is the Most Merciful of the merciful', was flowing on my lips.

'On Saturday, I dreamt that the Shaykh ﵀ is sat on his place in the Masjid with a Qur'ān in front of him. He called me and, when I presented myself before him after meeting and greeting him, I saw that he was crying and it became incessant. I asked, "Are you okay, Shaykh?" He replied, "My ʿAbd al-Rashīd is very ill."

'Someone else dreamt that a big conference is taking place in a vast plain where the Shaykh is also present among other senior scholars.

'Twenty days after the Shaykh's demise, I dreamt that many people are sat in the Shaykh's office, and the Shaykh is crying.'

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'Three days after the Shaykh's demise, Zakir dreamt that the Shaykh ﵀ is lying on his bed and Babū Māmā Jī Motala is also present.

'When I entered, the Shaykh was wearing a green turban. I went and sat near him on the bed. The Shaykh was saying something. I fell asleep and when I awoke, he said, "Enough, you may leave." I said to him, "No, I want to stay by you." The Shaykh said,

171 *Qur'ān*, 12:92.

"Many people have come, so give others a chance that I may meet everyone."

'Approximately three months after the Shaykh's demise, Zakir reported a dream, saying, "I was taking the Shaykh somewhere in a car and Shaykh Zubayr's (of Markaz, Nizamuddin) car was in front of us. Overtaking them crossed my mind then, seeing it as disrespect, I thought against it. Then I thought, "How could it be when I'm with the Shaykh?" We then went to Shaykh Zubayr's house. He met the Shaykh and became very happy. He asked the Shaykh, "What happened with you?" He replied, "Permission was sought from me and I was asked, "Shall we call you now or wait till you come to Madinah Munawwarah?" I said to the Noble Prophet ﷺ..." The Shaykh said something but I do not remember it.

'I once dreamt that that the Shaykh ﵀ is saying, "I am in a very lofty position."

'Two or three weeks after the Shaykh's demise, Muhammad Ali Motala dreamt that it is being announced on the news that the Shaykh ﵀ and another woman have returned. The Shaykh's photo, which was taken in his youth, was also shown. He had black hair and an illuminated face. He says, "My father went outside and saw the Shaykh in a car. He came back in and said, "The Shaykh is in the car and he wishes to go to see the doctor."

'Then I saw that we had reached Ma'had and father is telling everyone to straighten the path. He entered the Masjid and we followed him in. Expansion work was taking place in the Masjid. The Shaykh then began to concentrate on it with his eyes, and it became an amazing spectacle. I experienced strange things. The Shaykh said, "This is not a wonder of mine. From where we come, astonishing things happen. We find strength there." He meant the companionship of the Noble Prophet ﷺ.

'Somebody else said, "I saw many tall and big buildings and then suddenly saw the Shaykh." He said, "I built all these palaces."

'From the womenfolk of the household, one of them reported a dream, saying that father ﵀ was performing *iʿtikāf* in the Masjid. She went there and encountered ʿAbd al-Ra'ūf at the door. Saʿīdah said, "I want to talk to father." In that instance, father arrived

and she greeted him . He greeted back and asked, "Any important need?" She said, "I would like a dream interpreted." Father said, "I am in *iʿtikāf* now, but were you to ask anything about the Noble Prophet ﷺ, then I would definitely answer, and I would have had to." A sharp light was spreading from father's eyes.

'The night a short account of his life was read out to the students, someone dreamt that she and other women are by the staircase of the Masjid - the place from where they heard the short account - when father arrived and said to them, "Pray well and ascend well."

'Someone narrated a dream, saying, "Father is not wearing slippers, so I took mine off as well. Then I told Fāṭimah Apa how to make Lemonade. We then reached another place where there was a very big goat. Father started telling Fāṭimah Apa to "slaughter this cow in this manner and cook it in this way." With amazement, I said, "Father! This is a goat. Why are you referring to it as a cow?" He replied, "This is a goat from Jannat al-Firdaws!" He added, "I continue to hear the sound of your crying. If mother is crying one day, then the daughter is crying the next day."

'Someone else dreamt that father has a very big palace. All the family is situated in it and mother is having it cleaned up. Children are busy playing. Mother mentioned something about fruits so father ﵀ replied, "No, leave the things of Paradise as things of Paradise. Do not mix them with the worldly things."

'Following this, he saw a saint arrive and someone said, "He is a *quṭb*!" On that, it was said, "Right, so he is the one who is the current *quṭb* of the world!" He then hugged father ﵀ and, in that state, cried for a very long time.

'One woman reported, "I saw my self delivering a lecture wherein I am mentioning the Noble Prophet ﷺ and his excellence. Then all of a sudden, a light appeared and all the women said in unison, "Oh, that's our Beloved Prophet ﷺ!" When I observed the light and looked inside the light, I saw that it was actually father ﵀. He was standing as light spread from him in all four corners.

'One female student saw that our father ﵀ exited his room and I came out behind him. He pointed towards a tree as to say, "Look over there." I saw birds on the tree chirruping a lot. That

sight made me very happy. He then said, "You are experiencing the happiness and joy of that. I am just as happy and content with the Noble Prophet ﷺ and my Shaykh [Zakariyyā] ؒ. Then why do you have to cry? Is there a need to cry?"

"ʿAbd al-Rashīd saw someone saying, 'Your father was just like Imām Mālik ؒ!' He then enlisted many qualities of father but he forgot them.

'I was listening to the Shaykh's gathering of invoking blessings (*durūd sharīf*) on Thursday after ʿAṣr when I fell asleep. In the dream, it felt as though the Noble Prophet ﷺ was present. I could feel the heat but could not see anyone. After that, someone told me in the dream, "The Noble Prophet ﷺ is talking to you." The Noble Prophet ﷺ then said in English, "In the world, I love two brothers very much!" I asked, "O Messenger of Allāh, who are they?" The Messenger of Allāh ﷺ replied, "Shaykh ʿAbd al-Raḥīm and Shaykh Yusuf Motala."

'I was astonished in the dream and, in a rush, upon seeing Shaykh ʿAbd al-Raḥīm, I said to him, "This is what the Noble Prophet ﷺ had to say regarding you in a dream..." Hearing this, he shed tears of joy. Then I saw that Shaykh ʿAbd al-Raḥīm is in fine fettle, walking around without any discomfort in his leg.

I said to him, "I am now off to relate this to Shaykh Yusuf Motala." When I related the dream to Shaykh Yusuf Motala, he became very happy. Thereafter, I found myself walking in the passage of Darul Uloom where *Ṣaḥīḥ al-Bukhārī* is taught and saw Qārī Yakub Adia teaching. Someone informed me that he is in an angry mood and not to approach him. I thought to myself, "So what if he is angry - he too will become happy once I have related to him this dream of Shaykh and his brother." I went and related it to him and he sprung to his feet in happiness and expressed astonishment.

'I saw Qārī Alfān – he had arrived from Paradise. He said to me, "Come with me." As I started to walk off with him, I saw Shaykh ʿAbd al-Raḥīm arrive from Paradise. As Qārī Alfān walked, his face changed into that of Shaykh Yusuf Motala. I then saw that Shaykh Yusuf Motala is also coming from Paradise and walking beside him is a black Abyssinian.

‘After that, Shaykh ʿAbd al-Raḥīm told me that “they were burying me, but I was alive and returned from the grave. However, I am telling you only that I have come from Paradise.” I then saw myself travelling with Shaykh ʿAbd al-Raḥīm in a car and, in that instance, Shaykh Bilāl also arrived from Paradise.’

Shaykh Naushad narrates:

‘I saw Shaykh ʿAbd al-Raḥīm ﵀ in a dream on the night of Friday. He appeared extremely happy and was holding something in both hands (similar to a plate but bigger). It was of red colour in the right hand and of black colour in the left, seemingly graven in diamonds.

‘Shaykh ʿAbd al-Raḥīm signalled towards his right hand and said, “This is a certificate of Jannat al-Firdaws for me from the Noble Prophet ﷺ.” He then signalled towards the left hand and said, “This is a certificate of Jannat al-Firdaws for my entire family.”

‘I asked, “Certificate of Jannat al-Firdaws for the whole family?”

‘Shaykh ﵀, repeating the whole sentence said, “Yes, it is a certificate of Jannat al-Firdaws for my entire family.”

‘Immediately, I saw something akin to a white cloud to my left. I turned towards it and it felt as though I am talking to Allāh Most High. I asked, “Has he received a certificate for Jannat al-Firdaws?” An answer came from there, “Yes, it is correct.”’

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A Lecturer of Ḥadīth at Madinatul Uloom narrated the following:

‘A Few days after Shaykh ʿAbd al-Raḥīm’s ﵀ demise, I dreamt that the Shaykh’s ﵀ corpse is kept in Madinatul Uloom Al Islamiya, Kidderminister, and the students and teachers in their entirety are paying their respects. It seemed as though he was in his shroud but looking at everyone and recognising them.

‘A month after his demise, I saw that our Shaykh Yusuf Motala is teaching *Sunan al-Nisāʾī*. However, he remained seated on his cushion quietly and while the student read the text, Shaykh ʿAbd

al-Raḥīm ﵀, on one side of the gathering, commentated on the ḥadīths from numerous places.

'On seeing him once more, I asked Shaykh ʿAbd al-Raḥīm ﵀, "Shaykh, Pīr Ṣāḥeb will participate in the conference, won't he?" On this, he took out a letter from his *kurta* pocket and putting it in my hand, said, "This is confirmation of Pīr Ṣāḥeb's visa declaration." I read it and placed it back in his blessed hand. At that time, no request for a visa had been made.'

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Nampula is a province in Mozambique and Shaykh ʿĀṣim is from among the well- known scholars of the area. He had consulted brother ﵀ when he was in Gate City about starting up a business. Brother ﵀ advised him, saying, 'Either travel to Nampula and start up something and occupy yourself in religious service there or come near me at Ma'had Al-Rashid Al-Islami, Chipata.'

Upon reaching Nampula, because of having no acquaintance with anyone but for one or two people, he phoned brother ﵀, who was in Canada at the time. He expressed his worry and concern but brother ﵀ said to him, 'Remain in Nampula. Allāh willing, such divine help will arrive that you cannot even comprehend!'

Consequently, Allāh opened the doors and, today, a magnificent Darul Uloom stands large on a twenty-five acre space in Nampula.

In regards to this, he continued to invite brother ﵀ to his Darul Uloom and, he in turn, kept on promising but was unable to go there. Shaykh ʿĀṣim had such a connection with brother ﵀ that he would travel to Ma'had Al-Rashid Al-Islami, Chipata, every Ramaḍān to perform *iʿtikāf* with him.

One particular year, citing the worry of the worshippers in his masjid, Shaykh ʿĀṣim said, 'That in line with everyone's opinion and insistence, I will spend Ramadān here with them this year.' But brother ﵀ said, 'No, you are to spend Ramaḍan with us. You can spend Ramaḍān with them after I'm gone.' The worshippers contin-

ued to insist on this, yet he travelled to Ma'had Al-Rashid Al-Islami and performed *iʿtikāf* there [in Shaykh's ﷺ final Ramaḍān].

Shaykh ʿĀṣim travelled for *ʿumrah* a day before brother ﷺ passed away. He reached Makkah Mukarramah a day later and came to know of brother's ﷺ passing away there.

He saw brother ﷺ in a dream that very night visiting the Madrasah sat in a fantastic car. He inspected the Madrasah buildings and, thereafter, went to and entered some other building and remained in there.

Shaykh ʿĀṣim looked repeatedly at brother ﷺ in a gathering. Seeing this, brother ﷺ said, 'Why are you staring at me?' He then gave the reason himself, saying, 'You are thinking that I died and am not in this world anymore, so how did I come to your Madrasah? The answer to this is that I have now come to fulfil the promise I had made to you in my life.'

Iyās Ibn Qatādah ʿAbshamī ﷺ

Once looking in the mirror he realised some white hair. He said, 'There should be no engagement after the appearance of white hair other than the hereafter [as it is a sign] that the time to depart the world has neared.' He then started to exert himself greatly.

Once, on a Friday, he looked to the heavens as he was leaving the masjid after prayer and said, 'Your coming is welcome! I was eagerly awaiting your arrival.' Thereafter, he said to his companions, 'Take me to Malhub (name of a place) after my death and bury me there. His soul then left his body and he fell to the ground.[172]

ʿAbdullāh Ibn al-Mubārak ﷺ

When death closed in on ʿAbdullāh ibn al-Mubārak ﷺ, he laughed and remarked, لِمِثْلِ هٰذَا فَلْيَعْمَلِ الْعَامِلُوْن 'For the like of this, let all strive, who wish to strive.'[173] (Some of the pleasures and delights from

172 *Faḍā'il-e-Ṣadaqāt*, 480.

173 *Qur'ān*, 37:61.

there will have appeared before his eyes). As his final moments approached, he also told Naṣr - his servant, 'Place my head on the ground.' Naṣr started to weep.

'Why the weeping?' he asked.

'You spent your life in such comfort and now wish to place your head on the floor like a needy person,' Naṣr replied.

'Be silent! I supplicated Allāh to give me a life of the rich and a death of the poor,'[174] adding, 'Recite the Declaration of Faith by me and do not repeat it unless I begin to utter something else.'[175]

He passed away in Ramaḍān,181 AH. An individual from the pious saw someone in a dream after his death, saying, 'Ibn al-Mubārak has reached the Highest Paradise (*firdaws al-aʿlā*).'[176]

Ṣakhr ibn al-Rāshid says, 'After seeing Ibn al-Mubārak in a dream, I asked him, "Did you not pass away?"

He said, "Why not?"

"How did Allāh Most High then treat you?"

"He pardoned me in a manner that left no sins at all," he said.

"How did Allāh treat Sufyān al-Thawrī?" I asked.

"Congratulations! Congratulations! He is in the company of the prophets, veracious, martyrs and the pious."'[177]

Shaqīq ibn Ibrāhīm narrates, 'Ibn al-Mubārak would be asked, "Are you not sitting with us?" on the completion of *ṣalāh*.

He would say, "I am going away to sit in the company of the Companions and their Followers."

"Where are the Companions and their Followers?" we would ask.

"I find their traces and actions in knowledge and your state is such that you engage in backbiting."'

He was being instructed to utter لا اله الا الله at the time of death. When this became excessive, he said, 'O Allāh's servant! Once I utter it once, then I am of that belief until I do not say anything else. This will suffice.'

He passed away in 181 AH during the return journey from a religious war (*jihād*).

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174 *Faḍā'il-e-Ṣadaqāt*, 472.

175 *Iḥyā' 'l-ʿUlūm*, 4:679.

176 *Bustān al-Muḥaddithīn*, 103.

177 Ibn al-Qayyim, *Kitāb al-Rūḥ*, 58.

Khayrnūr Bāf ﵀

Abū 'l-Ḥusayn al-Mālikī ﵀ says, 'I stayed with Khayrnūr Bāf ﵀ for many years. Eight days prior to his death, he said, "I will die on the eve of Thursday at Maghrib time and will be buried after Jumuʿah prayer. Don't forget!" But I forgot.

'Someone informed me of his death on Friday morning. I immediately went to participate in the Janāzah prayer. I met people on the way who were returning from his home and saying that he is to be buried after Jumuʿah prayer, but I went to his house anyway.

'I asked as to how he had died. A person who was present when he died told me that he experienced unconsciousness at around Maghrib time. On regaining slight consciousness, he said, turning towards a corner of the room, "Wait for a moment! You are under command to fulfil something and I am under command to discharge something too. However, that which you have been instructed to do will not be left undone whilst that which I am instructed to undertake will be left unaccomplished. So wait while I complete that which I am instructed to undertake.

'He then asked for a glass of water, performed fresh ablution and offered *ṣalāh*. He then lay down extending his legs and left this world. Someone once saw him in a dream and asked, "How are you?"

"Don't ask! I have gained freedom from your rotten, reeking world."'[178]

Aḥmad Ibn al-Khaḍrawiyyah ﵀

Muḥammad ibn Ḥāmid ﵀ says, 'I was sat by Aḥmad Khaḍrawiyah ﵀ at the time of his demise. He began to experience death pangs and he was ninety-five years old. Someone at that moment enquired about a religious ruling, so with tear filled eyes, he said, "Son, I have been trying to open a door for ninety-five years. It is due to open now – but the concern is, will it open with prosperity or wretched-

178 *Faḍā'il-e-Ṣadaqāt*, 483.

ness? So, now, there's no room to provide answers."

'His debtors gathered [in his home] after hearing of his condition. He had a debt of seven hundred dinars (*ashrafīs*). He turned to Allāh, "O Allāh, You have established security (*rahn*) in order to give the debtors a peace of mind. You are now calling over their peace of mind (i.e. my existence gave them a piece of mind - but I am now leaving the world) Pay their debt."

'Then, just after that, there was a knock on the door and someone asked, "Where are Aḥmad's debtors?" After this person counted the debt and paid it off, his [Aḥmad's] soul departed his body.'

ʿUmar Ibn ʿAbd al-ʿAzīz ﵀

A Dream

ʿUmar ibn ʿAbd al-ʿAzīz's ﵀ wife, Fāṭimah bint ʿAbd al-Malik says, "ʿUmar ibn ʿAbd al-ʿAzīz ﵀ once woke up in the middle of the night and said, "I have seen a wonderful and pleasing dream."

I said, "Relate it, O devotee of mine."

"I will delay relating it till morning," he said.

He thus went to the masjid after dawn, offered prayer and returned home. I took our being alone together as a blessing and, with great eagerness, requested him to relate his dream.

He said: "I saw as if someone had taken me to a land that is flourishing, green and vast. It felt like the ground was of emerald. Then I saw a palace that looked like it was made of silver. A person then came out announcing in a loud voice, "Muḥammād ibn ʿAbdullāh ibn ʿAbd al-Muṭṭalib – where is Allāh's Messenger ﷺ?" In that moment, the Messenger of Allāh ﷺ arrived and entered the palace. Then another person came out of the palace, announcing in a loud voice, "Where is Abū Bakr ibn Quḥāfah?" Sayyidunā Abū Bakr ﵁ arrived and entered the palace. Another person followed and announced, "Where is ʿUmar ibn al-Khaṭṭāb?" Sayyidunā ʿUmar ﵁ also arrived and entered the palace. Another person also

came out and announced, "Where is ʿUthmān ibn ʿAffān?" He also arrived and entered the palace. He was followed by another person who came out and announced, "Where is ʿAlī ibn Abī Ṭālib?" He too arrived and entered the palace. Finally, one more person came out and announced, "Where is ʿUmar ibn ʿAbd al-ʿAzīz?" In the end, I stood up and entered the palace. I went to the Messenger of Allāh ﷺ, who was surrounded by his Companions. I was thinking where I should sit. I eventually sat next to my maternal grandfather, ʿUmar ibn al-Khaṭṭāb ؓ. I observed carefully and realised that Sayyidunā Abū Bakr ؓ is sat on his right side and Sayyidunā ʿUmar ؓ is sat on his left side. But on a closer observation, I saw someone sat between the Mercy for the Universe ﷺ and Sayyidunā Abū Bakr ؓ. I asked, "Who is this?" He replied, "It is Sayyidunā ʿĪsā ؑ." I then heard a voice from behind the veil of light, "O ʿUmar! Hold on strong to the path you are on and remain steadfast."

"I was granted permission to go outside and when I looked over my shoulder, Sayyidunā ʿUthmān ؓ was coming towards me and saying, "All praise is due to Allāh. Allāh helped me." Behind him, Sayyidunā ʿAlī ؓ was coming and saying, 'All praise is due to Allāh. Allāh has forgiven me.'"

ʿUmar ibn ʿAbd al-ʿAzīz ؒ on another occasion said, 'I saw the Mercy for the Universe ﷺ in a dream with Sayyidunā Abū Bakr ؓ and Sayyidunā ʿUmar ؓ sat beside him. I greeted the Messenger of Allāh ﷺ and took my place. Then I saw Sayyidunā ʿAlī ؓ and Sayyidunā Muʿāwiyah ؓ brought in and taken into a house and the door was shut behind them. I watched attentively and, within a few moments, Sayyidunā ʿAlī ؓ came out, saying, "By the Lord of the Kaʿbah, my dispute has been decided." Sayyidunā Muʿāwiyah ؓ then came out, saying, "By the Lord of the Kaʿbah, Allāh has forgiven me."'

Someone else also had a dream similar to this regarding Sayyidunā ʿUmar ibn ʿAbd al-ʿAzīz ؒ. He went to ʿUmar ibn ʿAbd al-ʿAzīz ؒ and said, 'I saw the Mercy for the Universe ﷺ in a dream with Sayyidunā Abū Bakr ؓ sat on his right side and Sayyidunā ʿUmar ؓ on his left. Then two men arguing with each other arrived. You were sat in front of them and the Mercy for the Universe ﷺ

remarked, "O ʿUmar ibn ʿAbd al-ʿAzīz, when you do something, do it according to how these two (Sayyidunā Abū Bakr ﷺ and Sayyidunā ʿUmar ﷺ) did it.'"

ʿUmar ibn ʿAbd al-ʿAzīz ﷺ asked him to confirm his dream on oath, so this individual convinced him by taking an oath, which effectively had ʿUmar ibn ʿAbd al-ʿAzīz ﷺ overcome with weeping.[179]

Fear of Allāh

Maymūn ibn Mahrān ﷺ says, 'I once went to the graveyard with ʿUmar ibn ʿAbd al-ʿAzīz ﷺ. On seeing the graves, he began weeping and turned to me, "O Maymūn, these are the graves of my grandfathers, Banū Umayyah. Look! (Today, it seems as though) they never indulged with the worldly people in their pursuit for pleasure and enjoyment. Do you not see them degraded? They are in an admonitory state. Misfortune is beset on them. Insects have settled in their bodies. He then wept before saying, "By Allāh, I do not see anyone more prosperous than him who is spared from Allāh's punishment after entering the grave."'[180]

One narration has it that Ibn Abī Zakariyyā or some other learned scholar visited ʿUmar ibn ʿAbd al-ʿAzīz ﷺ a few days before his demise, and they both wept as they talked about the hereafter. They supplicated Allāh to take them (from this world). At that moment, ʿUmar ibn ʿAbd al-ʿAzīz's ﷺ little child came sliding on the floor to which he said, 'O Allāh, Along with us, give this child death too as he is very beloved to me.' The narrator says that all three had passed away after about a week.[181]

Desiring Death and Passing Away

The same Maymūn ibn Mahrān ﷺ says, "ʿUmar ibn ʿAbd al-ʿAzīz ﷺ would frequently pray for death in those days. Someone said to

179 Ibn al-Qayyim, *Kitāb al-Rūḥ*, 70-71.

180 Ibn al-Jawzī, *Minhāj al-Qāṣidīn*.

181 *Kitāb al-ʿĀqibah*, 66, no 104.

him, "Do not do that. Allāh has revived many *sunnah*s (of the Messenger of Allāh ﷺ) and suppressed innovative actions (*bidʿah*s) through you."

He said, "Shall I not imitate the pious servant (Sayyidunā Yūsuf ﵇) of Allāh who supplicated: رَبِّ تَوَفَّنِيْ مُسْلِماً وَأَلْحِقْنِيْ بِالصَّالِحِيْنَ 'O my Lord, make me die a Muslim and join me with the righteous.'"[182]

The Leader of the Believers, ʿUmar ibn ʿAbd al-ʿAzīz ﵀, passed away in Rajab, 101 AH in a district of Homs, Der Sam'an. The period of his rule and caliphate was just over two years five months, and a few days.

He was still a young man as he had not even reached forty years of age when those who schemed against him found success. They gave him poisoned food via a servant of his.

A doctor who was sat by him during his final illness, said, 'The Leader of the Believers has been poisoned, hence I do not have confidence or be sure of his life.'

ʿUmar ibn ʿAbd al-ʿAzīz ﵀ said, 'You should also not place any reliance on that person's life who has not been poisoned.'

'Were you aware?' asked the doctor.

'Yes, I knew about it from the moment it entered my stomach.'

Fearing for his life, the doctor told him to have it treated; but he said, 'My Lord to whom it (this body) will go is better than everyone. Even if the guaranteed cure for my ailment was as close as my earlobe, I would still not extend my hand to it.' He followed this with a supplication, اَللّٰهُمَّ خِرْ لِعُمَرَ فِيْ لِقَائِكَ 'O Allāh, like for ʿUmar meeting with you.' He only lived a few days after that.

It is mentioned in another narration that illness befell ʿUmar ibn ʿAbd al-ʿAzīz ﵀ and people called the doctor to treat him, who said, 'By Allāh, fear of Allāh has cut open his liver. He cannot be cured.'

He began to weep as death drew near according to one narration. Someone asked, 'Why the need to weep, O Leader of the Believers? Allāh has through you revived many a *sunnah* and established justice!'

He replied, 'Will I not be summoned in the Plain of Resurrection? Will I not be questioned about the subjects? By Allāh, even if I had

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182 *Qur'ān*, 12:101.

been able to maintain total justice at all times, the fear of my soul being unable to reason in the court of Allāh still troubles me – unless Allāh teaches it. Now that justice for the most part has been lost on me, it is indeed a position of extreme fear.' Saying this, he wept incessantly.[183]

He called his servant during his illness and asked, 'Why did you mix poison?'

'I was given one thousand dinars and promised to be freed,' he revealed.

He told him to bring them over and then contributed them to the House of Wealth. Turning to his servant, he said, اِذْهَبْ حَيْثُ لَا يَرَاكَ اَحَد 'Flee to a place where no one will see you!'

Close to his demise, Maslamah said to him that the money he gave him to purchase a shroud could only get him a very plain one and asked him if he could enhance it. ʿUmar ibn ʿAbd al-ʿAzīz ﵀ said to him, 'Bring it to me.' He stared at it for a while and then said, 'If my Lord is pleased with me, then I will immediately obtain a better shroud than this; but if he is displeased, then what little shroud I will be wearing will instantaneously be pulled off with force and in its place will be a shroud made out of the fire of Hell!'

He then said, 'Sit me down.'

While sitting down, he said, 'O Allāh, I could not fulfil the things which You commanded me to fulfil, and I disobeyed You in the things You commanded me to refrain from.' He said this thrice before adding, 'If you forgive, it will be your favour and, if you punish, it will not be oppression.' He uttered, 'There is no deity but Allah,' after this and breathed his last.

He sent someone to a *dhimmī* residing in Der Sam'an with an offer to buy land the size of his grave. He said, 'O Leader of the Believers, to have your grave on my land will cause me immense happiness. I have therefore gifted it to you.' ʿUmar ibn ʿAbd al-ʿAzīz ﵀ did not agree to it and purchased it by forcing him to take its price of two dinars. He was advised that he be taken to Madinah Munawwarah - or however close they can get to it if they fail to reach Madinah Munawwarah – and be buried in the fourth grave reserved in the

183 *Iḥyā ʾl-ʿUlūm* (Urdu), 4:477-478.

Messenger of Allāh's ﷺ blessed room as cited in the narration of Ibn Saʿd and others: يَا اَمِيْرَ الْمُؤمِنِيْنَ! لَوْ اَتَيْتَ الْمَدِيْنَةَ فَاِنْ قَضَى اللّٰهُ مَوْتًا دُفِنْتَ فِى مَوْضعِ الْقَبْرِ الرَّابِع مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ أبِىْ بَكْرٍ وَ عُمَر 'O Leader of the Believers, if you come to Madinah, and your death is ordained there, you will be buried in the space for the fourth grave next to the graves of the Messenger of Allāh ﷺ, Abū Bakr and ʿUmar.'

He said, وَاللّٰهِ لاَنْ يُّعَذِّبَنِى اللّٰهُ بِكُلِّ عَذَابٍ اِلاَّ النَّار، فَاِنِّىْ لاَ صَبْرَ لِىْ عَلَيْهَا، اَحَبّ اِلَىَّ مِنْ اَنْ يَّعْلَمَ اللّٰهُ مِنْ قَلْبِىْ أنَّنِىْ لِذٰلِکَ أهْلاً 'I can accept any punishment Allāh gives me but the fire of Hell, as I will not be able to endure it. This is more acceptable to me than Allāh becoming aware that I feel that I am worthy of being buried in the fourth grave.' Saying this, he refused to grant permission to travel to Madinah Munawwarah.

Maslamah ibn ʿAbd al-Malik went to him and asked, مَنْ تُوْصِىْ بِأهْلِک 'Who do you appoint from your family in the matter of caliphate?' Rather than answering him, he said, 'I will continue to remember Allāh but, when I forget Him, remind me.' Maslamah repeated his question, 'Who do you appoint from your family in the matter of caliphate?' Only then did he answer: اِنَّ وَلِيِّیَ اللّٰهُ الَّذِىْ نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِيْنَ "Surely my guardian is Allāh, Who revealed the Book, and He befriends the righteous."'[184]

He asked everyone to move away from him at the time of his demise according to one narration and said, 'No one stays here!' Everyone left but peeped through the door.

His honourable wife says, 'I was stood at the door and I heard him say, مَرْحَباً بِهٰذِهِ الْوُجُوْهِ الَّتِىْ لَيْسَتْ بِوُجُوْهِ اِنْسٍ وَ لَا جَانّ "Welcome to those faces who are neither human nor *jinn*," followed by: تِلْکَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لاَ يُرِيْدُوْنَ عُلُوًّا فِى الْاَرْضِ وَلاَ فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ 'As for that abode in the hereafter, We grant it [only] to those who do not seek to exalt themselves on earth, nor to spread corruption: and the good end is for those who are conscious of Allāh.'[185]

'He repeated this verse again and again before bowing his head. I stood there watching for some time. I didn't detect any movement in him, so I asked the servant to check on him. Upon entering, he screamed. Thus, I found his soul to have departed his body. He had

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184 *Qur'ān*, 7:196.

185 *Qur'ān*, 28:83.

himself turned his face in the direction of the *qiblah* and had placed one hand on his mouth and the other on his eyes.'

[In another narration] Fāṭimah bint ʿAbd al-Malik, who was the wife of ʿUmar ibn ʿAbd al-ʿAzīz ﵀, says, "ʿUmar ibn ʿAbd al-ʿAzīz ﵀ used to supplicate during his last illness, "O My Lord, let not the people know of my death, even though it is for a little while." The day he passed away, I got up from him and went to another house, with only a door separating the both of us. I heard him recite the verse, تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لاَ يُرِيْدُوْنَ عُلُوًّا فِى الْاَرْضِ وَلاَ فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ before he fell silent.

'When I didn't here any noise from him for a while, I sent a servant of his to check if he had fallen asleep. When he went to him, he let out a scream. I rushed over and found him lifeless. As such, Allāh accepted his supplication whereby the news of his demise remained unknown for a while.'[186]

Prior to his death, someone asked him, 'O Leader of the Believers, give us advice.' He said, 'I warn you from my situation that one day you too will also become like this.'[187]

He passed away in Rajab in 101 AH at a place called Khanasirah when he was not even forty years of age. He was buried in the land purchased from the *dhimmī* in Der Sam'an. Maslamah ibn ʿAbd al-Malik led his Janāzah prayer.

ʿAbd al-Raḥmān ibn al-Qāsim ibn Muḥammad ibn Abī Bakr ﵁ narrates, "ʿUmar ibn ʿAbd al-ʿAzīz ﵀ left behind eleven sons, and a total of seventeen dinars as inheritance. Five dinars were used to buy his shroud, two were used to purchase the ground for his grave and the rest were distributed amongst his sons. They received nineteen dirhams each, whereas each of the eleven sons left behind by Hishām ibn ʿAbd al-Malik received ten million each.'

Later on, I witnessed that Allāh had granted a person from the children of ʿUmar ibn ʿAbd al-ʿAzīz ﵀ wealth in such abundance that he gifted one hundred horses to the Muslim fighters in one day. On the other hand, I saw one of Hishām's sons continuously taking almsgiving money from people.

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186 *Iḥyā 'l-ʿUlūm* (Urdu), 477-478:4.

187 *Iḥyā 'l-ʿUlūm* (Urdu), 4:477-478.

When he had been shrouded, Maslamah ibn ʿAbd al-Malik stood up and said, 'May Allāh have mercy on you, O Leader of the Believers! For the pious amongst us, you have left behind a great legacy as your inheritance, and good talk for those who will come after us.'

Ḥasan al-Baṣrī ﷺ, upon being told of his death, said, مَاتَ الْيَوْمَ خَيْرُ النَّاسِ 'The best of people (from all the people on the earth) has died today.'

Muḥammad ibn Maʿbad says, 'One day, I went to the King of the Roman Empire and found him in a sad and dejected state. "What is the matter O King?" I asked.

"You do not know what's happened?" he asked.

"What has happened?" I asked.

مَاتَ الرَّجُلُ الصَّالِحُ "A pious person has died."

"Who is that person?" I enquired.

"ʿUmar ibn ʿAbd al-ʿAzīz."

He then remarked, "I hold the belief that if anyone could have brought back to life the dead after ʿĪsā ﷺ, then it would have been ʿUmar ibn ʿAbd al-ʿAzīz!" He went on to say, "A monk who separates himself from the world, closes the door and says farewell to it does not astound me one little bit, but a person who has the world beneath his feet and then ignores it and adopts monasticism is what surprises me the most."'

Imām Mālik ﷺ narrates that Ṣāliḥ ibn ʿAlī reached Sham and began enquiring about ʿUmar ibn ʿAbd al-ʿAzīz's grave. He could not find anyone who could direct him until he met a monk. When he enquired, the monk said, قَبْرَ الصِّدِّيْقِ تُرِيْدُ 'Do you mean the grave of the Veracious?' هُوَ فِىْ تِلْكَ الْمَزْرَعَةِ 'It is located in that field.'

Imām Awzāʿī ﷺ says, 'I participated in the Janāzah prayer of ʿUmar ibn ʿAbd al-ʿAzīz before heading towards the city of Qansareen. On the way, I met a monk, who whilst on a ride, was driving his two oxen. He said to me, "Looks like you have attended the Janāzah prayer of such and such." When I confirmed it, he began to cry hysterically.

"Why do you weep?" I asked, "especially when you're neither from the followers of his religion nor from the Muslims."

The monk said, "My weeping is not due to this. I am weeping because a light which was present on the face of this earth has now been extinguished."

Layth ibn Saʿd narrates, 'One individual who achieved martyrdom from the people of Sham used to visit his father in a dream on the eve of every Friday. He would talk to him and enjoy his affection.

'He failed to visit his father on one particular Friday. His father asked him when he visited him the next Friday, "My son, you did not visit me last week. It caused me great pain and sadness."

He said, "All the martyrs were under command to welcome ʿUmar ibn ʿAbd al-ʿAzīz after his death."'

Visiting in a Dream

ʿAbdullāh ibn ʿUmar ibn ʿAbd al-ʿAzīz ﷺ says, 'I dreamt that my father is in a garden where he gave me an apple. I asked him, "What action did you find most worthy?" He replied, "Repentance." I will go on to have many sons is how I interpreted this dream.'

Upon seeing ʿUmar ibn ʿAbd al-ʿAzīz ﷺ in a dream, Maslamah ibn ʿAbd al-Malik asked him, 'O Leader of the Believers, wish I knew about your circumstances after your death!'

'O Maslamah, I have just been done with and can rest now.'

'Where are you now?'

'I am in the Garden of Eden (Jannat ʿAdn) with the rightly guided Imāms,' he said.

ʿAmr Ibn Shuraḥbīl ﷺ

ʿAmr ibn Shuraḥbīl ﷺ, at the time of his death, was saying, 'I aspire to die today as my load is light and my debt is none. I have not left behind any children, regarding whom I have fear of being led astray. Other than death, the hereafter and its horrors which is close to me [I hold no fears]. Once I die, take me to my grave swiftly and place bamboo on me because I saw the Migrators prefer this more

than anything else, and do not delay in sending me to the heavens.'[188]

Muḥammad Ibn Wāsiʿ al-Azdī ﵀

Muḥammad ibn Wāsiʿ al-Azdī ﵀, throughout his life, feared the consequences of his sins and being summoned before his Lord. When asked, كَيْفَ اَصْبَحْتَ يَا اَبَاعَبْدِ الله 'How was your morning O Abū ʿAbdillāh?' He would reply, اَصْبَحْتُ قَرِيْبًا أجَلِىْ، بَعِيْدًا أمَلِىْ، سَيِّئاً عَمَلِى 'I did morning closer to death, further from hopes and engaged in bad actions.'

Seeing so many people visit him in his last illness, Muḥammad ibn Wāsiʿ al-Azdī ﵀ addressed his servant, أَخْبِرْنِىْ مَا يُغْنِىْ عَنِّىْ هٰؤُلاَء 'How will all these benefit me when I am seized by my head and feet, or when I am flung into the Fire of Hell?'

He went on to invoke his Lord:

اَللّٰهُمَّ اِنِّىْ اَسْتَغْفِرُكَ مِنْ كُلِّ مَقَام سُوْءٍ قُمْتُهُ، وَمِنْ كُلِّ مَقْعَدِ سُوْءٍ قَعَدْتُهُ وَ مِنْ كُلِّ مَدْخَلِ سُوْءٍ دَخَلْتُهُ وَ مِنْ كُلِّ مَخْرَج سُوْءٍ خَرَجْتُهُ وَ مِنْ كُلِّ عَمَلِ سُوْءٍ عَمِلْتُهُ وَ مِنْ كُلِّ قَوْلِ سُوْءٍ قُلْتُهُ، اَللّٰهُمَّ اِنِّىْ اَسْتَغْفِرُكَ مِنْ ذَالِكَ كُلِّهِ،فَاغْفِرْهُ لِىْ،وَاَتُوْبُ لَكَ مِنْهُ،فَتُبْ عَلَىَّ وَاَلْقِىْ اِلَيْكَ بِالسَّلاَمِ قَبْلَ اَنْ يَكُوْنَ لِزَامًا

O Allāh, I seek Your forgiveness for every immoral place I set foot on, for every immoral place I sat on, for every immoral entrance I entered, for every immoral exit I exited, for every immoral action I undertook and for every immoral word I uttered. I seek Your forgiveness for all of this, so forgive me. I turn to You so accept my repentance and call me unto You with peace before the inevitable.

Having said this, his soul glided to the Highest Heavens.

Fuḍālah ibn Dīnār says regarding his last words, 'I was sat by Muḥammad ibn Wāsiʿ al-Azdī and when the cloth was pulled over his body near to death, he was still saying, مَرْحَبًا بِمَلاَئِكَةِ رَبِّىْ وَ لاَ حَوْلَ وَ لاَ قُوَّةَ اِلاَّ بِالله "Welcome to my Lord's angels. There is neither might

188 *Ibn Saʿd.*

[to avoid disobeying Allāh] nor ability [to obey Allāh] save with the help of Allāh.'"

Fuḍālah says, 'I was smelling a fragrance at the time which I had never smelt before. Then with these words on his lips and eyes gazing at the *al-mala' 'l-aʿlā*[189], he passed away.[190]

Ḥazm narrates his last words as follows: يا اِخْوَتَاه! تَدْرُوْنَ اَيْنَ يُذْهَبُ بِىْ يُذْهَبُ بِىْ وَاللّٰهِ الَّذِىْ لا اِلٰه اِلاَّ هُوَ اِلَى النَّارِ اَوْ يَعْفُوَ عَنِّى 'Brothers! Do you know where I will be taken? I will be taken - by Allāh, there is no deity but He – towards Hell or I will be pardoned?'[191]

Abū Isḥāq Ibrāhīm Ibn Hānī al-Naysāpūrī ﵀

Imām Aḥmad ibn Ḥanbal's student, Ibrāhīm ibn Hānī ﵀ was fasting at the time of his death. He called his son, Ishāq, at that moment and asked him, 'Has the sun set?'

'No, not yet father - but to break an obligatory (*farḍ*) fast in a situation as yours is allowed, albeit yours is supererogatory (*nafl*).'

He then said after a moment of silence, لِمِثْلِ هٰذا فَلْيَعْمَلِ الْعَامِلُوْنَ 'For the like of this, let all strive, who wish to strive.'[192]

He didn't drink the water and, reciting this verse, his soul reached the Highest Heavens.

Imām Aḥmad ibn Ḥanbal ﵀ once said, اِنْ كَانَ بِبَغْدَادَمِنَ الْأبْدَالِ أحَدٌ فَأبُوْ اِسْحَاق اِبْرَاهِيْمُ بْنُ هَانِىء 'If an *abdāl*[193] exists in Baghdad, then it is Ibrāhīm ibn-Hānī.'

He passed away on Wednesday 5th Rabīʿ al-Awwal, 265 AH. [194]

Makḥūl al-Shāmī ﵀

A person visited Makḥūl al-Shāmī ﵀ when he fell ill and said to him, 'May Allāh grant you cure.'

189 the Heavenly court of angels closest to Allāh Most High.

190 *Al-Muḥtaḍirūn.*

191 *Tārīkh al-Bukhārī*, *Al-Tārīkh al-Ṣaghīr*, *Al Jarḥ wa 'l-Taʿdīl*, *Ḥilyat al-Awliyā'.*

192 *Qur'ān*, 37:61.

193 Highest category of saints.

194 *Ṣifat al-Ṣafwah.*

'Never! To go to that One from whom one hopes for nothing but goodness is better than remaining in the midst of people, from whose wickedness there is no guarantee of immunity.'[195]

He laughed as his soul was being extracted. Someone remarked, 'Is this a moment of laughter?'

He replied, 'Why should I not laugh when the moment has arrived when I am separating forever from those I always felt anxious about and swiftly going to that One in whom I have placed hopes.'[196]

ʿĀmir Ibn ʿAbdullāh Ibn Qays ﷵ

ʿĀmir ibn ʿAbdullāh ibn Qays ﷵ was a Follower (*tābiʿī*). To offer one thousand *rakʿah*s daily (in a twenty four hour period) was his practice. Addressing his lower-self (*nafs*), he would say, 'You have been commanded this, and for this have you been created!' He would engage himself in prayer throughout the night.

As his death approached, he began to weep. When asked 'why?', he replied, 'I cry upon remembering these words of Allāh: انما يتقبل الله من المتقين 'Allāh accepts only from those who are conscious of Him.'[197]

Another person, seeing him weep, reminded him, 'You have strived in such and such a way in the path of Allāh, so why the weeping?'

'My crying is neither due to the dread of death nor because of avarice for this world, but sorrow on missing out on the afternoon fasting of the hot days and the Tahajjud prayer in the cold during the latter part of the night.'[198]

ʿAbd al-Malik ibn ʿItāb al-Laythī ﷵ says, 'I saw ʿĀmir ibn ʿAbdullāh ibn Qays in a dream after his death, so I asked him, "Which act did you find most virtuous?" He replied, "That which is done to please Allāh."'[199]

195 *Faḍā'il-e-Ṣadaqāt*, 482.
196 *Faḍā'il-e-Ṣadaqāt*, 479.
197 *Qur'ān*, 5:27 – taken from *Kitāb al-ʿĀqibah.*
198 *Faḍā'il-e-Ṣadaqāt*, 478.
199 Ibn al-Qayyim, *Kitāb al-Rūḥ*, 69.

He was once asked, ‘What do you think when in prayer?’

‘I think of standing before Allāh Most High (on the Day of Judgement) and in what state will I return from there. I continuously think of that.’

He used to say, ‘My love with Allāh Most High has made light upon me every difficulty, and I spend the morning and evening content with Allāh’s decree.’

Ziyād al-Numayrī narrates, ‘He [ʿĀmir ibn ʿAbdullāh ibn Qays] was uttering at the time of his death, لِمِثْلِ هٰذا الْمَصْرَعِ فَلْيَعْمَلِ الْعَامِلُوْنَ، اَللّٰهُمَّ اِنِّىْ أَسْتَغْفِرُكَ مِنْ تَقْصِيْرِىْ وَ تَفْرِيْطِىْ وَ اَتُوْبُ اِلَيْكَ مِنْ ذُنُوْبِىْ لاَ اِلٰهَ اِلاَّ أَنْتَ “For the like of this death, let all strive, who wish to strive. O Allāh, I seek Your forgiveness for my shortcomings and negligence. And I seek Your repentance for my sins. There is no deity but You.”

Yazīd al-Raqāshī reports that he was weeping nearer to his death and saying, هٰذاالْمَوْتُ غاَيَةُ السَّاعِيْنَ وَ اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ ‘This death is the goal of those who strive. Surely, we belong to Allāh and to Him we shall return.’

Humām ibn Yaḥyā narrates that he was asked the reason behind his weeping at the time of death. He thus replied, ‘This verse of the Qur’ān makes me weep: اِنَّمَايَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِين ‘Allāh accepts only from those who are conscious of Him.’[200]

ʿAlī Ibn Ṣāliḥ ﷺ

ʿAbdullāh ibn Mūsā ﷺ says, ‘I was on a journey when ʿAlī ibn Ṣāliḥ ﷺ passed away. When I returned, I visited his brother, Ḥasan ibn Ṣāliḥ, to pay my condolences and was overtaken by weeping.’

He said, “Listen to how he passed away first before weeping? His story is one of great pleasure! He asked me to bring water when in his death throes. When I took it to him, he said, “I have already drunk.”

“Who provided it,” I asked.

“The Messenger of Allāh ﷺ came with numerous rows of angels and provided me with water.”

200 *Al-Muḥtaḍirūn.*

I had to ask him less he was making this comment slackly, "How were the rows of angels formed?"

"One on top of the other, in such a manner." He indicated by moving one hand of his over the other.'[201]

Ḥabīb al-ʿAjmī ﵀

Nervousness overtook Ḥabīb al-ʿAjmī ﵀, who is from the high-ranking ascetics (*ṣūfīs*), at the time of his death. Someone remarked, 'Nervousness is a far-fetched thing for a saint like you. You were not like this before!' (i.e. nothing ever made you this nervous before).

He said, 'The journey is long but there are no provisions with me, and I have not traversed the path before. I am longing to meet the Master and Leader ﷺ - but I have not visited him before. There are such horrific spectacles to see, those which I have never witnessed before. I have to lie alone below the soil till the Day of Judgement, and no acquaintance will be nearby. Finally, there is the summoning before Allāh. I fear of being asked that "O Ḥabib, put forward one *tasbīḥ* from sixty years which did not have Shayṭān's influence!" Then what will I say to that?'[202]

Fatḥ Ibn Saʿīd ﵀

Abū Saʿīd al-Mūṣalī says, 'Fatḥ ibn Saīd ﵀ returned late after the ʿĪd al-Āḍḥā prayer from its venue. Thus, on his return, witnessing smoke coming out of houses from every direction that was being produced from the cooking of the meat of sacrifice, he began to weep and say, "People have attained your closeness through the meat of sacrifice, O my beloved. Wish I had known what to sacrifice!" Saying this, he fell unconscious. I sprinkled water over his face and, after a while, he regained consciousness and walked away. When he reached the city alleyways, he looked up to the heavens and remarked, "O my Beloved, You are aware that my

201 *Faḍā'il-e-Ṣadaqāt*, 479.
202 *Faḍā'il-e-Ṣadaqāt*, 48.

grief and sadness is from a considerable time and you are aware of my roaming around alleyways. My beloved, for how long will you keep me imprisoned here?" He fell unconscious once more after saying this. I sprinkled water again and he consequently regained consciousness only to breathe his last a few days later.'[203]

Muḥammad Ibn al-Munkadir

Muḥammad ibn al-Munkadir began to cry as death approached. 'Why the need to weep?' someone asked. 'I am not weeping as a result of any sin that I may have committed. From my knowledge, I have not committed a single sin throughout my life. I weep on that matter which I may have deemed trivial, whereas it is something grave in the eyes of Allāh!'

He then recited the following Qur'ānic verse, وَبَدَا لَهُمْ مِنَ اللّٰهِ مَالَمْ يَكُوْنُوْا يَحْتَسِبُوْن 'And what they never thought of shall become plain to them from Allah.[204] And then said, 'I fear for something which I did not envisage to happen.'[205]

Abū Shuʿayb Ṣāliḥ Ibn Ziyād ﷺ

ʿAmr ibn ʿUbayd ﷺ says, 'Abū Shuʿayb Ṣāliḥ ibn Ziyād ﷺ fell ill, so I visited him and found him experiencing the pangs of death.

'He said to me, "Shall I impart to you good news? I am seeing here a stranger with an odd appearance. When I asked him who he was, he said, "I am the Angel of Death." I said to him, "Treat me gently." So he said, "To treat you gently is what I've been ordered to do."'[206]

203 *Faḍā'il-e-Ṣadaqāt*.
204 *Qur'ān*, 39:47.
205 *Faḍā'il-e-Ṣadaqāt*, 478.
206 *Faḍā'il-e-Ṣadaqāt*, 480.

Muḥammad Ibn Aslam al-Ṭūsī ﵀

Muḥammad ibn al-Qāsim ﵀ says, 'Four days prior to his death, my shaykh, Muḥammad ibn Aslam al-Ṭūsī ﵀, said to me, "Come. I will impart good news to you about how Allāh favoured your companion - that is myself - in that my death is near and I do not even possess one dirham which I would have to account for. Now lock the doors of the house and do not grant permission to anyone to come near me until I die."

"And know that I do not possess anything that could be distributed as inheritance other than this sheet, that sackcloth, the water pot for ablution and my books. Also, listen. This bag contains thirty dirhams – they are not mine but belong to my son. One of his relatives gave them to him and what can be more pure for me than that – especially with the statement of the Messenger of Allāh ﷺ, "You and your wealth belong to your father." (This wealth, on the basis of this ḥadīth, is therefore pure for me). Use from that to purchase enough shroud to cover my *satr* and not any more – in other words, purchase a *lunghī*[207] only and incorporate this sackcloth and sheet into the shroud alongside it. Hence, it will make up the three cloths that make up the shroud – *lunghī*, sheet and sackcloth – [in this case]. Wrap my body in them and, as for this water pot for ablution, give it as almsgiving to a poor person who performs his *ṣalāh*."'

He passed away four days after relating all this.[208]

The Brother of Ḥasan Ibn Ḥayy ﵀

Ḥasan ibn Ḥayy ﵀ says, 'The night my brother, ʿAlī, passed away, he called for water to be brought to him. I was on the brink of starting *ṣalāh*, so I took it to him after the *salām*, but he said, "I have already drank it."

207 cloth worn around the waist to cover the lower half of the body

208 *Faḍā'il-e-Ṣadaqāt*, 485.

“How did you manage that when there is none other than me and you in the house?” I asked.

He said, “Jibra’īl ﷺ brought water and helped me drink it and said, “You and your brother are amongst those whom Allāh has favoured.” An indication towards the verse found in the ninth part of Sūrat al-Nisā’:

وَمَن يُطِعِ اللهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللهُ عَلَيْهِم مِّنَ النَّبِيِّينَ
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

And whoever obeys Allāh and the Messenger, these are with those upon whom Allāh has bestowed favours from among the prophets and the truthful and the martyrs and the righteous. And a beautiful company are they![209]

Abū Yaʿqūb al-Nahrjawrī ﵀

Abū ’l-Ḥasan al-Muzanī says, ‘When Abū Yaʿqūb al-Nahrjawrī ﵀ was in his death throes, I dictated the Declaration of Faith to him, but he looked at me, laughing, “Are you dictating the Declaration of Faith to me? By that One who will never die, only the veil of His greatness and honour separate us and nothing else.” Having said this, his soul departed his body.’

Muzanī, holding his beard, used to say, ‘A hairdresser like me dictating the Declaration of Faith to a Saint of Allāh! What a shameful thing!’ He used to weep each time he remembered this.[210]

Abū ʿAlī Roadbārī ﵀

Abū ʿAlī Roadbārī’s ﵀ sister, Fāṭimah, says, ‘At the time of his death, my brother’s head was in my lap. He opened his eyes and said to me, “The doors of the heavens have been opened, Paradise has been adorned and a caller is calling out, “We will take you to such

209 *Faḍā’il-e-Ṣadaqāt*, 479.
210 *Faḍā’il-e-Ṣadaqāt*, 483.

a place that your heart has not even imagined it! Abū ʿAlī, though you did not long for such a high rank, we have elevated you to that level where even the houris of Paradise are desirous to see you and are doting on you." Yet my heart says, "I swear by you, I will not gaze at anyone other than You. After having spent the whole life in wait, it cannot happen that I lose everything for a bribe."'

He then uttered two poems, the translation of which is:

By Your truth! Never have I raised my gaze to look at anyone (with love) besides You,
You are making me restless through my ill eyes and these cheeks, which have turned red out of bashfulness.

He used to say, 'I do not want Paradise and its pleasures., I want You, O Lord. I desire Yourself.'[211]

Abū Bakr Ibn al-Ḥabīb ﷺ

Ibn al-Jawzī ﷺ says, 'At the time of my teacher, Abū Bakr ibn al-Ḥabīb's ﷺ, death, his students asked him, "Impart to us some advice."

"I advise you of three matters: 1. Fear Allāh! 2. Remember him in seclusion, 3. Fear that thing which I am undergoing, i.e. death. I have lived for sixty-one years, yet (they have passed by so quickly that today) it feels as though I have not even seen the world."

He then asked someone sitting beside him, "Look, is there perspiration on my forehead?" He confirmed, "Yes, it has appeared."

"Thanks be to Allāh as it is a sign of dying on Faith (as stated in the ḥadīth!)."'

He then passed away.[212]

Rabīʿ Ibn al-Khuthaym ﷺ

Addressing Rabīʿ ibn al-Khuthaym ﷺ, Sayyidunā ʿAbdullāh ibn Masʿūd ﷺ used to say, لَوْ رَاٰکَ النَّبِیُّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ لَأَحَبَّکَ 'Had the

211 *Kitāb al-ʿĀqibah.*

212 *Faḍā'il-e-Ṣadaqāt*, 481.

Prophet ﷺ seen you, he would have loved you.'

He passed away in 64 AH.

Rabīʿ ibn al-Khuthaym's ﷺ practice was to remain awake all night. His student narrates, 'He was walking with Sayyidunā ʿAbdullāh ibn Masʿūd ﷺ on the bank of River Furat when he came across a big furnace burning with fire. On seeing it, his body trembled and he recited the following verses:

اِذَا رَأَتْهُمْ مِنْ مَّكَانٍ بَعِيْدٍ سَمِعُوْا لَهَا تَغَيُّظًا وَزَفِيْرًا

When it sees them from a place far off, they shall hear its vehement raging and roaring.[213]

وَ اِذَا أَلْقُوْا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِيْنَ دَعَوْا هُنَالِكَ ثُبُوْرًا

And when they are flung, linked [all] together, into a tight space within, they will pray for extinction there and then![214]

'He recited these verses before lapsing into unconsciousness and we thus took him home. He lay in wait for death from that day onwards and made preparations for it.'

Rabīʿ ibn al-Khuthaym ﷺ was asked during his final illness, 'Shall we not call the doctor for you?'

After remaining silent for a few moments, he said, 'Where is the Community of Thamud? Where is the Community of Ad? Where are the People of Ras, and the numerous communities that came in between? Allāh had put before them all examples. He warned in various ways but they believed not. Allāh destroyed them all in the end, despite being present amongst them those who could cure people and doctors. They were not spared from destruction and each one of them was annihilated.' He went on to say, 'By Allāh, I will not call for a doctor for my treatment.'[215]

His daughter began to weep as he was about to pass away, so he

213 *Qur'ān*, 25:12.

214 *Qur'ān*, 25:13.

215 *Minhāj al-Qāṣidīn.*

said, 'O daughter, do not weep, but say, 'Today is a day of great joy as my father has received a lot.'[216]

One narration has it that he addressed his daughter as she wept at the time of his death, قَدْ أَقْبَلَ عَلٰى أَبِيْکَ الْخَيْرُ 'My beloved, goodness has drawn near to your father.' As he said this, his soul departed his body.[217]

Haram Ibn al-Ḥayyān al-Azdī al-ʿAbdī ﵀

Haram ibn al-Ḥayyān al-Azdī al-ʿAbdī was asked to render some advice at the time of his death. He thus said, 'I do not know what to advise you of. However, sell this armour of mine and then repay my debt. If it does not suffice, then sell my horse and repay the debt. And if it is still not enough, then sell my servant and repay my debt. Now my advice to you is to recite the final verses of Sūrat al-Naḥl:

اُدْعُ اِلٰى سَبِيْلِ رَبِّکَ بِالْحِکْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ، وَ جَادِلْهُمْ بِالَّتِيْ هِىَ أَحْسَنُ
اِنَّ رَبَّکَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهِ وَ هُوَ أَعْلَمُ بِالْمُهْتَدِيْنَ . وَاِنْ عَاقَبْتُمْ
فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِيْنَ

Call to the way of your Lord with wisdom and good exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who are truly guided. And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it is indeed the best (course) for those who are patient.[218]

'The Messenger of Allāh ﷺ said upon the revelation of this verse, بَلْ نَصْبِر "But we will be patient."'

Ḥasan al-Baṣrī ﵀ says, 'We were stood by his grave after his death, and we had not even cleaned our hands when clouds formed, it rained and vegetation sprouted on the same day.'[219]

216 *Faḍā'il-e-Ṣadaqāt*, 479.
217 *Tahdhīb al-Tahdhīb*, *Ḥilyat al-Awliyā'*, *Ṣifat al-Ṣafwah.*
218 *Qur'ān*, 16:125-126.
219 *Ṣifat al-Ṣafwah.*

Qāḍī Iyās Ibn Muʿāwiyah

Qāḍī Iyās ibn Muʿāwiyah al-Muzanī was a judge presiding in Basra. Abū Shūdhib narrates, كَانَ يُقَالُ فِيْ كُلِّ مِائَةِ سَنَةٍ يُوْلَدُ رَجُلٌ تَامُّ الْعَقْلِ فَكَانُوْا يَرَوْنَ اَنَّ اِيَاسَ بْنَ مُعَاوِيَةَ مِنْهُمْ 'A wholly astute human being is born on the turn of every century and people considered, Iyās ibn Muʿāwiyah to be from them.'[220]

When he was seventy-six years of age, Iyās ibn Muʿāwiyah saw himself riding a horse in a dream with his father on another horse. Both horses were galloping at the same speed – neither of them taking a stride ahead or stride behind, but completely neck and neck.

His father had passed away at seventy-six years of age. One night, Iyās asked his family as he lay on his bed, 'Do you know which night is this?' They replied in the negative. He then said, 'My father reached the end of his life on this night.' He too passed away on this night at the age of seventy-six.

رَحِمَ اللّٰهُ اِيَاساً فَقَدْ كَانَ نَادِرَةً مِنْ نَوَادِرِ الزَّمَانِ، وَاُعْجُوْبَةً مِنْ اَعَاجِيْبِ الدَّهْرِ فِى الْفِطْنَةِ وَالذَّكَاءِ،وَالْبَحْثِ عَنِ الْحَقِّ وَالْوُصُوْلِ اِلَيْهِ 'May Allāh have mercy on Iyās. He was from the exceptional personalities of that era and from the amazing things of the time in acumen, intelligence, quest for truth and attaining it.'[221]

Salamah Ibn Dīnār ﷺ

Salamah ibn Dīnār's ﷺ servants and companions asked him at the time of his death, 'How do you find yourself, O Abū Ḥāzim?' He began reciting the following verse:

اِنَّ الَّذِيْنَ آمَنُوْا وَ عَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا

Surely (as for) those who believe and do good deeds, the Most Merciful will bring about love for them.[222]

220 *Al-Jarḥ wa 'l-Taʿdīl.*

221 *Wafayāt al-Aʿyān.*

222 *Qur'ān*, 19:96.

He continuously repeated this verse until he breathed his last.[223]

Ṭā'ūs Ibn Kaysān ﷺ

Mujāhid said to Ṭā'ūs ibn Kaysān ﷺ, 'O Abū ʿAbd al-Raḥmān, I saw you offering *ṣalāh* in the Kaʿbah in a dream while the Messenger of Allāh ﷺ was at its door, saying, اِكْشِفْ قِنَاعَكَ وَ بَيِّنْ قِرَائَتَكَ يَا طَاوُوسُ "Remove your veil and reveal your recitation O Ṭā'ūs."'

ʿAbd al-Munʿim ibn Idrīs narrates from his father that both Wahb ibn Munabbih and Ṭā'ūs al-Yamānī performed ʿIshā' and Fajr prayer with the same ablution for forty years.

Aḥmad ibn Abī al-Ḥawārī says that Abū Sulaymān used to say, 'I saw Ṭā'ūs turning sides on his bed before jumping up to offer *ṣalāh* and say, طَيَّرَ ذِكْرُ جَهَنَّمَ نَوْمَ الْعَابِدِيْن "The mention of Hell has eliminated the worshipper's sleep."'

As he lay on the ground on 10th Dhū 'l-Ḥijjah,106 AH, after performing Maghrib and ʿIshā' prayer together upon reaching Muzdalifah on his fourtieth pilgrimage, he became beloved to Allāh.[224]

Qāsim Ibn Muḥammad Ibn Abī Bakr al-Ṣiddīq ﷺ

Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq ﷺ is from the seven jurists of Madinah and senior Followers (*tabiʿūn*) regarding whom ʿUmar ibn ʿAbd al-ʿAzīz ﷺ would say, لَوْ كَانَ لِيْ مِنَ الْاَمْرِ شَيْءٌ لَوَلَّيْتُ الْقَاسِمَ الْخِلَافَةَ 'Had I been given a say in the matter of caliphate, then I would have appointed Qāsim as caliph.'

Surpassing seventy-two years of age and eyesight totally lost, he was on his way to Makkah Mukarramah on the pilgrimage journey but passed away while still travelling.

Seeing that he is experiencing his final moments, he said to his son, 'Shroud me on my death in the clothes I used to wear to offer *ṣalāh* – my shirt and lower garment, trousers and sheet. The

223 *Ṭabaqāt Khalīfah, Tārīkh al-Bukhārī, Al-Tārīkh al-Ṣaghīr, Al-Jarḥ wa 'l-Taʿdīl.*

224 *Al-Ṭabaqāt al-Kubrā, Ṭabaqāt Khalīfah, Al-Tārīkh al-Kabīr, Tārīkh al-Fasawī, Al-Jarḥ wa 'l-Taʿdīl.*

shroud of your respected great grandfather, Sayyidunā Abū Bakr al-Ṣiddīq ﷺ, was also made up of this. Then return to the family after setting my grave. Standing at my grave, refrain from saying, كَانَ كَذَا وَ كَذَا "He was like this and like that," فَمَا كُنْتُ شَيْئاً as I was nothing.'[225]

Rafīʿ Ibn al-Mahrān

His name was Abū 'l-ʿĀliyah, Rafīʿ ibn al-Mahrān ibn al-Rayāḥī. He accepted Islām two years after the passing away of Allāh's Messenger ﷺ. He passed away in Shawwāl, 93 AH. Because of an illness, his leg had to be amputated. The doctor arrived with his equipment, 'I will give you an anesthetic so that you don't feel the pain of amputating,' he said.

'But even better is one more thing,' he said.

'What is that?' the doctor asked.

'Bring to me a Qur'ān recitor (*qārī*) who can recite the Qur'ān in front of me and, as you see my face turn red and my eyes wide open, staring at the skies, do whatever you wish to me!'

The doctor did exactly that by undertaking the operation and completing it successfully, and he did not perceive any pain whatsoever.

كَأَنَّكَ لَمْ تَشْعُرْ بِآلَامِ الشَّقِّ وَ الْبَتْرِ 'It was as though you did you not experience the pain caused by the cutting and amputation?' asked the doctor.

لَقَدْ شَغَلَنِيْ بَرْدُ حُبِّ اللهِ وَ حَلاَوَةُ مَا سَمِعْتُهُ مِنْ كِتَابِ اللهِ عَنْ حَرَارَةِ الْمَنَاشِيرِ 'Surely the coolness of Allāh's love and the sweetness of [the words of] Allāh's book which I have heard preoccupied me from the heat of the blade.'

He then picked up his severed limb and, looking at it, he repeatedly said, إِذَا لَقِيْتُ رَبِّيْ يَوْمَ الْقِيَامَةِ وَ سَأَلَنِيْ هَلْ مَشَيْتُ بِكِ أَرْبَعِيْنَ سَنَةً اِلٰى مُحَرَّمٍ أَوْ مَسَسْتُ بِكِ غَيْرَ مُبَاحٍ لَأَقُوْلَنَّ لاَ وَأَنَا صَادِقٌ فِيْ مَا أَقُوْلُ اِنْ شَاءَ اللهُ 'When I meet my Lord on the Day of Judgement and He asks me, "Have I ever led you to a place of sin or made you touch anything that is impermissible for you in your forty years?" I will say, "No, I have never taken a step

225 *Ḥilyat al-Awliyā'*, *Ṣifat al-Ṣafwah*, *Ṭabaqāt al-Kubrā*.

towards a place of sin or touched an impermissible thing," and I am truthful in my words, Allāh willing.'

His practice was to take out his shroud every month and wear it before putting it back in its place. He had his will written on a total of seventeen occasions, having it changed each time. He passed away in Shawwāl, 93 AH.[226]

Abū Zurʿah al-Rāzī ﷺ

ابو زرعه الرازى كَانَ اِمَامًا حَافِظًا مُتْقِنًا ثِقَةً عَالِمًا بِالْحَدِيْثِ، عَارِفًا بِالْمَشَايِخِ وَ الْجَرْحِ وَ التَّعْدِيْل 'Abū Zurʿah al-Rāzī was a *ḥāfiẓ* [of ḥadīth], proficient and sound scholar, well known amongst the scholars of criticising and praising. He was born in 200 AH and passed away in Ray in 264 AH.

He used to say, 'I have memorised one hundred thousand ḥadīths just as one would know Sūrat al-Ikhlāṣ.'

Abū Bakr Muḥammad ibn ʿUmar al-Rāzī says, 'This Ummah has not seen a bigger *ḥāfiẓ* than Abū Zurʿah al-Rāzī. He had memorised seven hundred thousand ḥadīths, and a further one hundred and forty thousand ḥadīths on the subject of Qur'ānic exegesis and recitation. He committed to memory all the books of Imām Abū Ḥanīfah ﷺ in just forty days. فَكَانَ يَسْرُدُهَا مِثْلَ الْمَاءِ The rapidity with which he would recall and recite the words of these books was the same as the speed of flowing water.'

Jaʿfar al-Tastarī says, 'I was in Masheran attending the needs of Abū Zurʿah. He was in his death throes with the scholars and shaykhs in attendance. They signalled one another to act upon the ḥadīth of *talqīn*: لَقِّنُوْا مَوْتَاكُمْ لاَ اِلٰهَ اِلاَّ الله "Exhort your dying persons to say, 'There is no deity but Allah." But shyness before Abū Zurʿah made them nervous and fearful of exhorting him, so one of them said, "Come, let's read ḥadīth." He thus read, تَعَالَوْا نَذْكُرُالْحَدِيْثَ فَقَالَ مُحَمَّدُ بْنُ مُسْلِم حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنْ عَبْدِ الْحَمِيْدِ بْنِ جَعْفَرٍ عَنْ صَالح At that point his tongue stopped moving, preventing him from reading further, so Abū Ḥātim took over, حَدَّثَنَا بُنْدَارقَالَ حَدَّثَنَا أَبُوْ عَاصِمٍ عَنْ عَبْدِ الْحَمِيْدِ بْنِ جَعْفَرٍ عَنْ صَالح but he too, in awe of Abū Zurʿah, stopped at this juncture and was

226 *Siyar Iʿlām al-Nubalā', Al-Ṭabaqāt al-Kubrā, Tahdhīb al-Tahdhīb, Al-Maʿārif* – Ibn Qutaybah.

unable to complete the reading while the rest of the gathering opted to remain silent.

'Abū Zurʿah then began reading in his death throes, حَدَّثَنَا بُنْدَارقَالَ حَدَّثَنَا أَبُوْ عَاصِم عَنْ عَبْدِ الْحَمِيْدِ بْنِ جَعْفَر عَنْ صَالِح بْنِ أَبِىْ غَرِيْب عَنْ كَثِيْرِ بْنِ مُرَّةَ الْحَضْرَمِىِّ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ آخِرُ كَلَامِهِ لاَ اِلٰهَ اِلَّا اللهُ دَخَلَ الجَنَّةَ "...From Muʿādh ibn Jabal ﵁, who says that the Messenger of Allāh ﷺ said, "He whose last words are, 'There is no deity but Allah,' shall enter Paradise."'

He had not yet completed the reading of this ḥadīth that he passed away. May Allāh have mercy on him.'

Upon seeing him in a dream, Aḥmad al-Murādī asked him, 'What happened Abū Zurʿah? How did Allāh treat you?'

'When I met my Lord, he stated, "When a child is brought before me, I instruct for it to be entered into Paradise. فَكَيْفَ بِمَنْ حَفِظَ السُّنَنَ عَلٰى عِبَادِىْ؟ تَبَوَّءْ مِنَ الْجَنَّةِ حَيْثُ شِئْتَ Then what about that person who preserved the ḥadīths and transmitted them to my servants! Therefore, make your abode in Paradise wherever you wish.

Allāh Most High, according to one report, stated, أَلْحِقُوْا عُبَيْدَ اللهِ بِأَصْحَابِهِ بِأَبِىْ عَبْدِ اللهِ وَ أَبِىْ عَبْدِ اللهِ وَ أَبِىْ عَبْدِ الله 'Take ʿUbaydullāh to his companions – (three ʿAbdullāhs): Abū ʿAbdillāh Sufyān al-Thawrī, Abū ʿAbdillāh Mālik ibn Anas and Abū ʿAbdillāh Aḥmad ibn Ḥanbal.'[227]

Abū 'l Ḥusayn ibn al-Munādī says, 'Abū Zurʿah passed away in Ray on a Monday and was buried on Tuesday. He passed away in Dhū 'l-Ḥijjah, 264 AH. 200 AH is the year of his birth.

Yūsuf Ibn Ḥusayn ﵀

Abū ʿAbd al-Khāliq ﵀ says, 'I was sat by Yūsuf ibn Ḥusayn ﵀ when he was in his death throes. He was saying, "O Allāh, I counseled people in public but remained lax with my lower self in private. Forgive me for the negligence I displayed towards my lower self in return for the counselling I did to your creation." Saying this, his soul was extracted. May Allāh have mercy on him – extensive and comprehensive mercy.'[228]

227 *Tahdhīb al-Kamāl.*

228 *Faḍā'il-e-Ṣadaqāt*, 485.

Someone who saw him in a dream after his passing away asked him, 'How did Allāh treat you?'

He replied,'Pardoned me.'

'For what reason?' he asked.

'I received such a blessing [of forgiveness] because I never mixed good advice with pleasantries,' he replied.[229]

Shaykh Dhū 'l-Nūn al-Miṣrī ﵀

He passed away on 25th Shaʿbān, 205 AH. As death drew near, someone asked him, 'What do you wish for in this moment?'

He replied, 'My wish is to recognise Him a moment before I die.'[230]

Abū Jaʿfar al-Aʿwar ﵀ says, 'I was sat by Shaykh Dhū 'l-Nūn al-Miṣrī ﵀ with some of his friends. He was talking on the topic of submission and obedience of lifeless things and a throne was placed nearby. He thus said, "Lifeless things are submissive to the saints of Allāh in such a way that if I were to command this throne to go around this house, it would begin to move." The throne immediately moved and went around the house before returning to its place. He wept so much upon witnessing this that he passed away. His body was washed on the same throne.'[231]

As death drew near, someone said to him, 'Impart some advice.'

'I am being amazed by the wonders of His kindness, so do not engage me in something else,' he said.'[232]

One report has it that seven people saw the Messenger of Allāh ﷺ on the night of his passing away in a dream, saying, 'Allāh's friend, Dhū 'l-Nūn is coming. I have come to welcome him.'

Such was the number of birds that flapped their wings on his body as it was being taken for burial that they happened to form a shade over everyone. The like of these birds were never seen before. Hundreds of thousands of people who had a connection with him repented from their bad habits [on witnessing this].[233]

229 *Ẓahīr al-Aṣfiyā' - Tadhkirat al-Awliyā'* (Urdu), 304.
230 *Iḥyā 'l-ʿUlūm* (Urdu), 4: 679.
231 *Ẓahīr al-Aṣfiyā*, 118.
232 *Faḍā'il-e-Ṣadaqāt*, 483.
233 *Safīnat al-Awliyā'*, 167.

Shaykh Bishr al-Ḥāfī ﷺ passed away on Wednesday 10th Muḥarram in 227 AH. His place of burial is on the outskirts of Baghdad.

ʿAbbās ibn Dahqān ﷺ says, 'There will be no one who will have departed this world in the same state as he had entered it – empty handed and unclothed other than Bishr ibn al-Ḥārith al-Ḥafī ﷺ. He left the world in a state of illness. It so happened that a needy person came to his door at the time of his death. He took off the clothes he had on and gave them to him and he himself rented a pair out from someone else and ultimately passed away in them.'[234]

Yet he suffered from intense anxiety at the time of death. 'Is life so beloved to you that you are now grimacing deeply?' he was asked.

'No, but going towards Allāh is profoundly difficult,' he replied.[235]

People could hear *jinn* weeping from his house after his demise. Someone who saw him in a dream after his passing away asked him, 'How did Allāh treat you?'

'He forgave me, forgave those who attended my Janāzah prayer and also those who befriend me until the Day of Judgement.'[236]

Another person who also saw him in a dream after his passing away asked him, 'How did Allāh treat you?'

He replied, 'He rebuked me and said, "Why did you fear this much in the world? Are you not aware that 'benevolence' (*karam*) is My attribute?"'

Someone else who saw him in a dream after his passing away asked, 'How did Allāh treat you?'

He replied, 'He forgave me and said, كُلْ يَا مَنْ لاَيَاكُلُ، وَاشْرِبْ يَا مَنْ لاَيَشْرَب "Eat you who did not eat for My sake and drink you who did not drink for My sake."'

Another person saw him in a dream and asked, 'How did Allāh treat you?' He said, 'He pardoned me, made half of Paradise permissible for me and said, "O Bishr, had you prostrated me in fire,

234 *Faḍāʾil-e-Ṣadaqāt.*

235 *Kitāb al-ʿĀqibah.*

236 *Safīnat al-Awliyāʾ*, 162.

even then it would not have been sufficient to thank me for the fact that I made space for you in peoples' hearts."'

To another person who asked him the same question upon seeing him in a dream, he said, 'A call was heard, "Welcome O Bishr, no one was more dear to me than you on the face of this earth at the time of your death."'[237]

ʿĀṣim al-Jazrī ﵀ says, 'I met Bishr in a dream and asked him, "Abū al-Naṣr, Where are you returning from?"

He said, "From the Highest Heavens."

"Where is Aḥmad ibn Ḥanbal," I asked.

"I have just left him along with ʿAbd al-Wahhāb al-Warrāq near Allāh. Both are eating and drinking."

"And what about yourself?"

"Allāh, knowing that I don't take much of an interest in eating and drinking, has made looking at him permissible for me."'

Abū Jaʿfar Saqā' ﵀ saw him in a dream and relates, 'I saw Bishr in a dream and asked him, "How did Allāh treat you?"

He said, "He showered me with his kindness, benevolence and mercy and said, "O Bishr, had you prostrated me in burning embers, even then it would not have been sufficient to thank me for the fact that I made space for you in peoples' hearts."

"Allāh has made half of Paradise permissible for me, in which I can eat and drink as it pleases me and has promised to forgive those who participated in my Janāzah prayer."

"How is Tamār," I asked.

"He is above everyone due exercising patience and poverty."'

ʿAbd al-Ḥaqq ﵀ says, 'Presumably, 'half of Paradise' means 'half the blessings of Paradise,' as the blessings of Paradise are separated into two; spiritual and physical. Those destined for Paradise will take delight in 'spiritual' pleasures in the life of Al-Barzakh[238], whereas these souls will enter their bodies and enjoy pleasures in their 'physical' form on the Day of Judgement as well as the 'spiritual' ones.

According to some, the bounties of Paradise are fashioned on

237 *Ẓahīr al-Aṣfiyā' – Tadhkirat al-Awliyā'* (Urdu), 112.

238 Where the soul awaits after death and before resurrection, i.e. the grave.

knowledge and action. And Bishr al-Ḥāfī ﵀ thereby has more of a share in blessings of 'action' rather than 'knowledge'.[239]

Shaykh Najm al-Dīn al-Kubrā ﵀

He achieved martyrdom on 10th Jumādat al-Ūlā, 618 AH. When Halaku reached the Khawarzim Empire, he was already over seventy years of age.

The Shaykh called his companions, Shaykh Saʿd al-Dīn al-Ḥamawī ﵀, Shaykh Raḍī 'l-Dīn ʿAlī Lālā ﵀ and others and addressed them, 'Return to your home countries early in the morning. A fire will rage from the east and will burn everyone all the way to the west. I am to stay here. This is an inevitable trial that cannot be pushed back.'

When the army of the non-believers approached, he picked up his lance and engaged in battle with them. He fought the enemies doggedly until he drank from the goblet of martyrdom. One report has it that, at the time of his martyrdom, he grabbed hold the hair of a Tartar and no one had the courage to free him. Eventually they had to cut him free.[240]

Awrangzeyb ʿĀlamghīr ﵀

The king's health took a turn for the worse with only two months remaining in 1118 AH.

Punctuality of the commands of Sharīʿah became part of his disposition to the extent that, despite severe illness and extreme feebleness, he continued to offer the five daily prayers with congregation till the very end. With his illness becoming a forbidding sight, the sincere and loyal, Ḥamīd al-Dīn Khān, sought permission for an elephant and some costly diamonds to be given as almsgiving. The special pen gave a reply to this request: 'Giving an elephant in charity is the way of Hindus and those who worship

239 Ibn al-Qayyim, *Kitāb al-Rūḥ*, 73-74.

240 *Safīnat al-Awliyā'*, 141, *Khazīnat al-Aṣfiyā'*, 209.

stars. Send four thousand rupees to the Chief Justice, who in turn, will distribute them in charity to the needy.' He also added, 'After you take this incapable one to his intended place, hand him over to the soil and do not make a coffin.'

A detailed will was prepared. A simple instruction pertaining to burial proceedings stated, 'Use the four rupees and two *ānās* (currency) earned from tailoring hats (*topī*s) that are with the lady of the Palace for burial proceedings. Three hundred and five rupees, which are kept in the 'Special Expenditure' account, received from transcribing of the Qur'ān, are to be distributed amongst the needy on the day of my death. Because receiving an income through transcribing the Qur'ān is impermissible according to Shia beliefs, it should not be utilised for burial proceedings.'

It was Friday 28th Dhū 'l-Qaʿdah in 1118 AH when he began the uttering of the Declaration of Faith, before releasing himself from the struggles of this world in the early afternoon. May Allāh have mercy on him and envelope him with his bounties. He lived for a total of 91 years and 13 days.

Khwājah Muḥammad Maʿṣūm ﵀

When the moon of Rabīʿ al-Awwal was sighted in 1079 AH, he said, 'I feel like presenting myself in the service of the Protector of Messengership, Direction of Rectitude and Guidance, Mercy of the Universe ﷺ.'

After this, the Shaykh became ill. Such was his state of self-reproach, fear [in Allāh] and humility that he wrote to all the pious living in close vicinity, 'Pauper Muḥammad Maʿṣūm is departing the world, hence requesting for you to supplicate in his favour.'

A pious individual, namely Sayyid Mirzā wrote in his reply:

در ہر پیر زن مے زد پیمبر
که اے زن درد وعالم یاد آور
یقین میدان که شیران شکاری
دریں راه خواستند از مور یاری

Every aged lady receives this message: O lady, know with conviction that a lion hunter in both worlds is aiming to befriend ants during his expedition.

Being Friday 8th Rabīʿ al-Awwal, 1079 AH, Khwājah Muḥammad Maʿṣūm ﷺ went to the Jāmiʿ Masjid for Jumuʿah prayer. This was his zeal for prayer - otherwise his strength had deteriorated. He assumed there and then, 'There is no hope of me being alive at this time tomorrow.'

As the sun rose on 9th Rabīʿ al-Awwal, he sat in meditation on his prayer mat after offering Fajr prayer. He possessed astonishing spiritual strength, which worked like injections when it came to worship and fixed practices. He went on to perform supererogatory and Ishrāq prayer after that. Then he lay down on his bed. At that time, although he wasn't breathing, his lips were moving and, on closer inspection, he was heard reciting Sūrah Yāsīn.[241]

Khwājah Khūrdar ﷺ

He spent his entire life in teaching and received discipleship (*khilāfah*) in the gracious company of Shaykh Mujaddid ﷺ. He penned marginalia notes for a few books and departed this world one year after the passing away of his elder brother and, on the date of his father's demise, which was 5th Jumādat 'l-Ūlā, 1075 AH.

Shāh Waliyullāh's ﷺ father, Shāh ʿAbd al-Raḥīm ﷺ used to say, 'A person from the village of Koshak Nar implored Khwājah Khūrdar ﷺ to direct his spiritual attention (*tawajjuh*) on him so that he is able to discharge himself quickly from acquiring knowledge.

He said, 'I will give you an answer.'

On his return home, he had a note delivered, which stated, 'You will, Allāh willing, discharge yourself from acquiring all sciences tomorrow.' These words astonished him and, in the early morning without any cause, he gave his life away to the Creator of the world in his sleep.[242]

241 *ʿUlamā-e-Hind ka Shāndār Māḍī*, 275.

242 *Anfās al-ʿĀrifīn*, 61-62.

Shāh ʿAbd al-Raḥīm ﷺ says, 'Khwājah Khūrdar ﷺ had said to me in his final days that "in view of the relationship of 'son', do not think of burying me next to the grave of Khwājah Bāqī Billāh ﷺ; rather bury me near the shoe area. I am deserving of that place."

"What say do I have regarding burial arrangements? That is for your inheritors to decide," I said.

"Inform them," he said.

Shāh ʿAbd al-Raḥīm ﷺ says, 'I had made the inheritors aware of Khwājah Ṣāḥeb's instruction, but they did not pay attention.'[243]

Shaykh Amān Pānī Patī ﷺ

There is a story that Shaykh Amān ﷺ would travel to Delhi to see his friends. On his final visit before returning, he said to them that this time the journey is going to be lengthy. On that, his dear friend, Shaykh Zakariyyā Ajwadahnī, said, 'I will accompany you during the journey.'

'Had it been a physical journey, you would have been with me – but this is a journey of another type. Hence, I am going from here, leaving you in Allāh's protection.'

Later on, upon reaching home, he looked at all the items in the house and said his goodbyes to them. He opened the Glorious Qur'ān and addressed it, 'O Glorious Book! I derived unlimited benefit from you.' In this way, he said his farewells to all the things in every room. In the middle of this, he developed a fever and so he said, 'Warm a large amount of water for me and get a new pot so that lifelong temptations are removed.' When he was overwhelmed by death throes on 12th Rabīʿ al-Thānī, he said, 'The shaykhs of the spiritual path are standing seeking the edicts of *tawḥīd*.' He thus breathed his last with the words of *tawḥīd* flowing on his lips.[244]

243 *Anfās al-ʿĀrifīn*, 91, *ʿUlamā-e-Hind ka Shāndār Māḍī*, 310.

244 *Akhbār al-Akhyār*, 498.

Shaykh Sadīdullāh ﵀

He was the disciple and grandson of Mīr Sayyid Muḥammad Gīsūdarāz ﵀. He was born in 811 AH and passed away in 849 AH. Love and affection (with Allāh) was a wonderful 'engagement' of his.

It has been reported that he was still a child when Mīr Sayyid Muḥammad Gīsūdarāz, at the point of running his hands over his head (*masaḥ*) whilst doing ablution, put his hat to one side, he arrived at this moment and, as is a practice of children, put it on his head. On seeing this, Mīr Sayyid Muḥammad Gīsūdarāz said, 'This is a clothing of honour and authority, all praise is due to Allāh, the trust has been embraced by its deserving and rightful owner.'

Whoever Mīr Sayyid Muḥammad Gīsūdarāz made adherent (*murīd*) from thereon, he would place him under the charge of Shaykh Sadīdullāh ﵀, although he himself prescribed *dhikr* etc.

It is well known that Shaykh Sadīdullāh ﵀ fell in love with a woman. He, however, kept his feelings under control and his attraction a hidden secret. He married her in the end and, as per the custom of that region, met her (after *nikāh*) early in the morning. Then as he extended one glance at this servant of Allāh, she took a cold breath and headed to the eternal world. This changed the wedding reception into a gathering of grief. Shaykh Sadīdullāh ﵀ held his wife's hand and, before he sat next to her, he too gave his life away to the Creator of the world. The public buried them next to each other.[245]

Khwājah Ḍiyā' al-Dīn Sanāmī ﵀

It has been reported that when Shaykh Nizām al-Dīn Awliyā' ﵀ visited Khwājah Ḍiyā' al-Dīn Sanāmī ﵀ during his last illness, he gave his turban to his servants to place at the feet of Shaykh Nizām al-Dīn Awliyā' ﵀ so that he enters walking over it. But Shaykh Nizām al-Dīn ﵀ picked up the turban and put it to his eyes. Khwājah

245 *Akhbār al-Akhyār*, 371-372.

Ḍiyā’ al-Dīn did not look him in the eye when he took his place in front of him.

Sound of mourning Khwājah Ḍiyā’ al-Dīn Sanāmī’s passing away could be heard just after he left the room. Downhearted and depressed, he said, ‘There was only one real warrior who upheld the Sharīʿah, even he is no longer here today. May Allāh shower His mercy on him.’[246]

Shaykh Shihāb al-Dīn Khaṭīb Hānsawī

Regarding Shaykh Shihāb al-Dīn Khaṭīb Hānsawī, Shaykh Nizām al-Dīn Awliyā’ says, ‘He was a very beloved individual and used to read Sūrat al-Baqarah before retiring to bed every night.’ He himself narrates an incident, saying, ‘One night I was reciting Sūrat al-Baqarah when I heard a voice emanating from the side of the house.

داری سر ما وگرنه دوراز .برما
مادوست کشیم وتو نداری سرما

You come to obtain Us, otherwise you remain far from Us.
We remain for you a friend, but you are unfamiliar with Us.

‘Everyone in the house was asleep at the time of hearing this voice. I was bewildered as to from where the voice was coming from, nor did I expect anyone from the household to talk in this manner.

On hearing this voice a second time, I said, “O Allāh, I have, according to my ability, more or less fulfilled all your commands. I too hope that You will fulfil Your promise by ensuring that ʿIzrā’īl or any other angel of Yours is not by me at my death, only me and Yourself.”’ May Allāh shower his mercy on him.[247]

246 *Akhbār al-Akhyār*, 235.
247 *Akhbār al-Akhyār*, 174.

He lived long and used to say, 'I long to have one son. I will leave this world once he is born.'

Allāh Most High granted him a child in very old age. He called his maid after the birth of his son and said to her, 'Bring me all the contents of the house.'

'What is ever left in the house that I could bring to you?' she said.

'Bring whatever you find today.'

The maid brought over two pounds grain and two pieces of cloth. He gave them both to the poor before saying, 'I'm in the mood of holding a *simāʿ*[248] gathering. Hire a *qawwāl*!'[249]

'What do you have to give to the *qawwāl*?' the maid asked.

'Call him over. I will make him happy by giving him my turban and sheet.'

During all this, he went to a friend's house where a *simāʿ* gathering was taking place. On participating, he became enraptured and started crying. He returned home unaware and said, 'Today is Friday so call the barber.' He had his hair shaved off before taking a bath after which he said his farewells to his friends one by one. He then read a *manzil*[250] of the Qur'ān before giving away his life to the Creator of this world. He passed away in 999 AH.[251]

Shāh Jalāluddīn Gujrātī ﷺ

He is the senior disciple of Shaykh Pyārā ﷺ. He was from the people of *taṣarruf*[252] and a complete Shaykh in the mystical order.

He was from Gujrat but he spent his life in Bengal.

It is written in *Akhbār al-Akhyār* and *Maʿārij al-Wilāyah* that he

248 Where mystical, devotional poetry is recited.

249 One who performs and recites mystical, devotional poetry in a special style.

250 With the text of the Glorious Qur'ān divided into 7 portions – for those who wish to complete its reading in a week - each portion is known as *manzil*.

251 *Khazīnat al-Aṣfiyā'*, 377.

252 To captivate the audience by the power of sight and mind. It is not necessary for the person performing it to be a prophet or saint or even a Muslim. It is akin to mesmerism or hypnotism. The saints of Allāh sometimes exercise this option for reforming and training their disciples.

would sit in his *khānqāh*[253] like a king sat on his throne, issuing commands to his adherents and servants. In the end, a wicked individual poisoned the ears of the king by saying that 'Shāh Jalāluddīn is running an alternative kingdom to yours and, if this continues, you will end up surrendering your kingdom!'

This talk swayed the king to the extent that he ordered his army to kill Shāh Jalāluddīn ﷺ and his adherents. The army, consequently, launched an attack on the *khānqāh* and martyred him along with his adherents. As the army slaughtered his adherents, Shāh Jalāluddīn ﷺ shouted, یاقھار،یا قھار 'O Subduer! O Subduer!' but went on to say یارحمٰن، یا رحمٰن یا رحمٰن 'O Most Merciful! O Most Merciful! O Most Merciful!' when the sword struck him. His head separated from his body, yet 'Allāh, Allāh' emanated from the severed head. This incident of his martyrdom took place in 881 AH.

Khwājah Mawdūd Chishtī ﷺ

He was a born saint. He had memorised the Qur'ān by the age of seven and completed the study of Islamic Sciences by the age of sixteen. *Minhāj al-ʿĀrifīn* and *Khulāṣat al-Sharqiyyah* are well known writings of his. He received discipleship from his father. When he became bedridden in his last illness, his illness continued to increase by the day. The day he passed away he, time and again, looked towards the door, lifting his head from the bed as though he was awaiting the arrival of a very dear one. In that instance, an individual with an illuminating face and clean pure clothes entered and presented him with a silk cloth upon which were written a few lines. Khwājah Mawdūd ﷺ looked at it once and, upon placing it over his eyes, gave away his life to Allāh.

After his shrouding, people began to offer his Janāzah prayer when all of a sudden a frightening sound was heard, the terror of which left everyone scattered. Then appeared numerous men from the unseen (*rijāl al-ghayb*), who offered Janāzah prayer. After them, the *jinn* and demons offered it. They were followed by thousands of angelic and beautiful beings who poured in to perform the prayer.

253 A place for spiritual retreat.

Finally, countless adherents and disciples of his, junior and senior, came and performed the same. When everyone finished with the prayer, the coffin lifted up by itself and reached the grave. Ten thousand people, to whom Islam was alien, accepted it upon witnessing this extraordinary development (*karāmah*).

Khwājah Mawdūd ﷺ was born in 430 AH and passed away on 1st Rajab, 525 AH.[254]

Shaykh Masʿūd Ghāzī Shahīd ﷺ

Shaykh Masʿūd Ghāzī Shahīd ﷺ was born in Ajmer on 21st Rajab, 405 AH. He is from the *sayyid* family stemming from Sayidunā ʿAlī ﷺ. His father, Mājid Mīr Sāhū ʿAlawī was a general in Sulṭān Maḥmūd Ghaznawī's army. He was assigned leadership of one flank of the army, comprising of thousands of youngsters, during Sulṭān Maḥmūd Ghaznawī's famous onslaught on Somnath. He too was a youngster, but Sulṭān Maḥmūd Ghaznawī was mightily impressed with his organisational skills.

Destroyer of Idols or Seller of Idols?

Sulṭān Maḥmūd Ghaznawī took with him the famous idol of Somnath after conquering it. His initial intention was to throw this idol in front of Masjid Ghazni so that the Hindus refrain from idol worshipping thereafter.

On becoming aware of the Sulṭān's intentions, the Hindus sent a delegation to the Sulṭān's Senior Minister, Khwājah Ḥasan Mehndī, to have him urge the Ṣulṭān not to insult their god in this manner and return it to them. In reward of this, they proposed to give to the Sulṭān gold equivalent to the weight of the idol. Khwājah Ḥasan Mehndī readily accepted this significant reward and entered the Sulṭān's court to put the request to him. Coincidentally, Mīr Masʿūd Ghāzī ﷺ was also present there. On hearing this request, he boldly took to his feet in the packed court and remarked, 'Does

254 *Khazīnat al-Aṣfiyā'*, 53.

the Senior Minister want Āzar to be called a 'Carver of Idols' and Maḥmūd Ghaznawī a 'Seller of Idols' on the Day of Judgement? Till today, throughout the Islamic world and in India, Sulṭān Ghaznawī is famed as a 'Destroyer of Idols', but the public will then know him as 'Seller of Idols'!'

Words full of valour coming from someone still in his youth had a great effect on the Sulṭān and those in attendance, thus the scheme of the Hindus failed.

Return to India

He returned to India after spending some time in Ghazni. Upon reaching there, he assembled an army comprising of thousands. Then he headed towards Multan where he strengthened the Islamic government there before conquering Delhi, which was under the leadership of Rājā Hīspāl. He spent his entire life participating in holy wars.

It is stated in *Mir'āt Sikandarī* that he was a born saint who, despite engagements in various external issues, never neglected the purifying of the lower self.

Martyrdom

The disbelievers' spirits were raised when the news of Sulṭān Maḥmūd Ghaznawī's ﵀ martyrdom filtered through to India. They consequently launched a ferocious assault on the Muslim army and their camps. Mīr Masʿūd Ghāzī ﵀ along with his respected father was busy in trying to bring under control the disturbance and confusion when, on 24th Shawwāl, 423 AH, a severe headache caused his respected father's death.

Upon receiving the news, the low morale of the Hindu's received a boost once more. They launched another attack, this time attacking the Muslim army from all directions. Mīr Masʿūd Ghāzī ﵀ made brave attempts to bring matters under control.

He himself overlooked issues relating to combat. Many of

his companions, amongst them, Sayyid Naṣrullāh, Miyā Rajab Kotwāl, and General Sayf al-Dīn, achieved the rank of martyrdom. Some were given a burial, some were dropped in the reservoir of Surakhkand whilst others were wrapped in their own clothing and covered in soil.

In the latter part of the night on 13th Rajab, the Hindus attacked aggressively as the Muslims were stationed in Jogi – a place 20 miles away from the city of Bharaich. In the morning, he tasked General Sayf al-Dīn to assemble all the soldiers. He himself took a bath and donned a pair of fine clothes. He then took a sword and dagger before appearing all cheerful. After that, he organised his army and dispatched it to the battlefield.

He received news that the enemy was overwhelming Sayf al-Dīn, so he himself headed towards the battlefield. There, he dismounted his horse and performed a fresh ablution before offering the Janāzah prayer for the martyred and praying for them. He, thereafter, mounted his war-horse and entered the battlefield with his swordsmen for a second time.

Witnessing his dashing gallantry, the enemy fled the battlefield and he, meanwhile, stopped over in his garden to gather his companions. The enemies once more found their feet and returned. In this battlefield, slain bodies could be seen as far as the eye could see.

On Sunday 14th Rajab, 424 AH, at the time of ʿAsr, by the will of Allāh, four arrows simultaneously penetrated his neck resulting in him falling off his horse as he uttered the Declaration of Faith (*kalimah shahādah*). Sikandar Dīwālah and other servants lay him on the porch on a bedstead. Sikandar Dīwālah placed Mīr Masʿūd Ghāzī's ﵀ head in his lap. A stream of tears flowed from his eyes as he wept profusely. The martyred Sulṭān opened his eyes, smiled briefly and said the word هو 'He', before giving away his life to the Creator of this world.[255]

255 *Khazīnat al-Aṣfiyā'*, 159.

Maʿrūf al-Karkhī ﵀ is attributed to Baghdad. From an ancestral perspective, all of his family followed the Christian faith. He and his brother, ʿĪsā, were sent to a Christain teacher to study [at a young age]. His brother relates, 'When the teacher would preach to us, according to the beliefs of the Christians, that ʿĪsā ﵇ is the "Father" and "Son", then Brother Maʿrūf, on his saying, "Father" and "Son", would say loudly, "One, One, One." The teacher would thereby beat him up and, once, when he gave him an extremely severe beating, he ran away from there.

His mother shed tears for some time, lamenting, 'O Allāh, return my son, Maʿrūf, to me and I will not insist and will leave it for him to decide which faith he follows.'

Maʿrūf came back many years later. His mother asked him, 'What religion do you follow?' When Maʿrūf said, على دِيْنِ الاِسْلاَمِ 'On the religion of Islam,' she uttered the Declaration of Faith اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللّٰهُ وَ اَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُه. He says, 'Along with my mother, the entire household accepted Islam.'

One day, in a state of fasting, Maʿrūf al-Karkhī ﵀ was passing through the market after ʿAsr prayer when a water carrier called out, رَحْمَةُ اللّٰهِ عَلٰى مَنْ يَشْرَبُ مِنْ هٰذا الْمَاءِ 'Allāh's mercy be upon him who drinks from this water.'

Straightaway, on hearing this call, he picked up the cup of water and drank from it. His companions asked, 'Were you not fasting?'

He replied, 'For sure – but hearing the supplication of mercy, I drank from it.'

Someone who saw him in a dream after his death asked, 'How did Allāh treat you?'

He replied, 'I was forgiven because of the water carrier's supplication of mercy - who had enticed me towards it.'

He once said, 'Signs of a young man are three: 1. faithfulness in which there is no trace of unfaithfulness; 2. to be thankful and give praise without generosity; 3. giving without being asked.'

A request to impart some advice was made to him at the time of

his death. He thus said, ‘Give away this shirt as almsgiving upon my death, as I wish to depart this world bare just as I had entered it.’

He passed away on 8th Muḥarram, 200 AH. Some historians state it to have occurred in 206 AH, but the author of *Nafaḥāt al-Uns* and Shahzādah Dārā Shikowh, author of *Safīnat al-Awliyā’*, give preference to the first view.[256] His grave is situated in Baghdad.[257]

A water carrier, by the name of Abū Jaʿfar Rafīq Bishr ibn al-Ḥārith once saw him in a dream as though he was returning from somewhere. So he asked, ‘Where are you coming from?’

He replied, ‘I am returning from meeting the *kalīmullāh*[258] [Sayyidunā Mūsā عليه السلام] in Jannat al-Firdaws!’[259]

ʿAbdullāh Ibn Idrīs رحمه الله

ʿAbdullāh ibn Idrīs’ رحمه الله daughter began to weep at the time of his death. He thus said to her, ‘Do not weep as I have completed four thousand readings of the Qur’ān in this room.’

He passed away in 192 AH.[260]

ʿAbdullāh Ibn ʿAbd al-ʿAzīz Al-ʿUmarī رحمه الله

He would flee from human beings and would be seen in the grave yard holding a book in his hands.

He was asked, ‘Why do you behave like this?’

He replied, لَمْ أرَ أوْعَظَ مِنْ قَبْرٍ وَ لاَ آنَسَ مِنْ كِتَابٍ وَ لاَ أسْلَمَ مِنَ الْوَحْدَةِ ‘I have not found anything more admonishing than the grave, more affectionate than the book and safer than isolation.’

All he possessed was a rope made from a tree [plaited branches] and seven dirhams. At the time of his death, he said, ‘In order to express the bounty of Allāh (*taḥdīth bi ’l-niʿmah*), I say that this is all I possess. And, I also wish to say, in order to express the bounty

256 *Khazīnat al-Aṣfiyā’*, 130.

257 *Ṣifat al-Ṣafwah*.

258 One who conversed with Allāh.

259 Ibn al-Qayyim, *Kitāb al-Rūḥ*, 73.

260 *Ṣifat al-Ṣafwah*.

of Allāh that, if the whole world were beneath my feet, and I had the option to move my feet and possess it, I would still not do it.’[261]

Shaykh Sirrī al-Saqaṭī ﵀

Junayd al-Baghdādī ﵀ says, ‘Shaykh Sirrī al-Saqaṭī ﵀ was in his death throes when I went to visit him. I asked him كَيْفَ تَجِدُكَ “How do you find yourself?” He replied with a poem:

كَيْفَ أَشْكُوْ اِلٰى طَبِيْبِىْ مَا بِىْ؟   وَالَّذِىْ بِىْ أَصَابَنِىْ مِنْ طَبِيْبِىْ

How can I complain about my state to the doctor,
When that which has afflicted me is from him.

I took a fan and started to fan him, but he said, “How will fanning benefit that person whose inside is on fire?” before adding, “Place the fan down Junayd and don’t give me air since fire becomes fiercer with air.”

He then continued with the poetry:

أَلْقَلْبُ مُحْتَرِقٌ وَ الدَّمْعُ مُسْتَبِقٌ   وَالْكَرْبُ مُجْتَمِعٌ وَ الصَّبْرُ مُفْتَرِقٌ

كَيْفَ الْقَرَارُعَلٰى مَنْ لاَ قَرَارَ لَهُ   مِمَّا جَنَاهُ الْهَوٰى وَ الشَّوْقُ وَ الْقَلَقُ؟

يَا رَبِّ اِنْ كَانَ شَىْءٌ فِيْهِ لِىْ فَرَجٌ   فَامْنُنْ عَلَىَّ بِهِ مَا دَامَ بِىْ رَمَقٌ

Tears are flowing from the eyes and a fire burns in the heart,
Distress is with me but patience is afar.
How will he who is distressed and impatient be at ease,
Out of desire there be breath and yet sorrows increase.
My Lord, if in anything there is an opening for me,
Then keep it ajar until there is life in me.

‘I said to him, “Advise me.”

He said, “Be involved with the creation and stay occupied with the Creator.”’

Junayd al-Baghdādī ﵀ further says, ‘I sat by the head of the bed when Sirrī al-Saqaṭī ﵀ was in his death throes, Sitting by his head,

261 *Ṣifat al-Ṣafwah.*

I placed my cheek on his cheek and wept. My tears dropped on his cheek, so he asked, "Who are you?"

I replied, "I am Junayd – your servant."

He said, "Welcome!" (You have done good to come here).

On requesting advice , he said, "Save yourself from the company of the wicked lest the company of others separates you from Allāh."'[262]

Regarding Sirrī al-Saqaṭī ﵀, Junayd ibn Muḥammad says, 'I heard Sirrī al-Saqaṭī ﵀ say, "Had I not been commanded to perform Jumuʿah prayer and prayer with congregation, I would not have left my house!"'

He said, 'A real man is he who engages himself in in the remembrance of Allāh even in the market. He buys and sells but is not neglectful of his Lord.'

He said, 'Brave is he who overpowers the soul which incites one to commit evil (*nafs al-ammārah*).'

He said, 'Elegant manners translates what's in the heart. He, who is unable to nurture and cultivate his own self, then how is he to teach manners to others?'

He said, 'Five things cannot remain in the heart if something else is in the heart:

(1) Fear of Allāh (2) Hope (3) Love (4) Shame (5) Compassion for the creation.

He said, 'The true creation of Allāh is that which does not cause any trouble or bother to the creation.'

He passed away on 3rd Ramaḍān, 250 AH. His place of rest in Goristan Shoneez, Baghdad has become a place of visit for the creation.

Abu ʿUbayd ibn al-Ḥarbawiyah says, 'I was present at Sirrī al-Saqaṭī's funeral when someone saw him in a dream and asked him, "How did Allāh treat you?"

"He pardoned me and pardoned all those who attended my funeral and Janāzah prayer," he replied.

I said to him, "I also participated in your funeral and Janāzah

262 *Ṣifat al-Ṣafwah.*

prayer." He thus took out a piece of writing which did not have written on it my name.

I said to him, "I for sure participated in your Janāzah prayer." On second look, he found my name written in the marginalia.'

Shaykh Muḥammad Ilyās ﷺ – Founder of Tablīgh Jamāʿat

Shaykh Manẓūr Noʿmānī ﷺ writes, 'On that day of April when he suffered a severe fit resulting in almost two hours of unconsciousness, he suddenly opened his eyes after some time and the following words emanated from his tongue, اَلْحَقُّ يَعْلُوْ، اَلْحَقُّ يَعْلُوْ، اَلْحَقُّ يَعْلُوْ، وَلا يُعْلىٰ "The truth will prevail! The truth will prevail! The truth will prevail and will not be overcome!" Then in an enraptured state, in a melodious tone, which was very unusual for him, he recited this verse thrice: وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ "And helping the believers is ever incumbent on Us."[263]

'I was in the verandah of the masjid the moment he began to recite this verse loudly. Hearing his voice, I went to the door of the Shaykh's room. He gestured to his special servants who were inside and took my name to ask where I was. I entered straightaway on hearing him say this. He thus said, "Molvī Sāḥeb, it is Allāh's promise that this work will flourish, and Allāh's help will take it to completion providing that you continue asking for his assistance on this promise of his to help with certitude and trust without cutting down on any doable or possible things or effort."

His eyes closed again after saying this. After a deep silence lasting a few moments, he managed to say, "Iwish the learned scholars took care of this work and then I went away."'[264]

263 *Qur'ān*, 30:47.

264 *Al-Furqān Wafayāt*, 33-34.

His gathering of the last Sunday (of his life) (on 17th May, 1970) was quite a lengthy one. He, time and again, expressed that 'the time of my death is very close.' He even uttered the poems of ʿĀrif Rūmī on the subject with sheer love:

ایں چہ خوش باشد کہ سوئے شہ روم
واصل درگاہ آں بیچوں شوم
وقت آمد از جہاں بے کسی
پارے کو باں سوئے بام اور سی

How good is it that I am going to the King,
In the court of the Incomparable will I reach.
Time has come for the world of this friendless one,
To head towards his palace shattered into pieces.

Thereafter, his gathering took place on Monday and Tuesday as per practice and even on Wednesday (the day of his passing away) in the same manner as other days but for the morning when he recited the Qur'ān almost twice as much as any other day. His other practices of Qur'ān Translation, exegesis and ḥadīth were also done extensively and more than usual. The Shaykh stood up at eleven o'clock from his *khanqāh* and went inside where he ate a very light meal. There was a cupboard in which he kept his special chosen items. It was always kept locked.

He called his youngest daughter, had it opened and said, 'Take from it what you wish!' She took some things from it and looked to close the cupboard as per practice when he said, 'Don't close it now – leave it open.'

He talked with his sons, Saʿd Miyā and Miyā Miṣbāḥ al-Ḥasan for a while and then lay down for a midday nap [which is Sunnah]. He woke up between 2:00 and 2:30 pm and offered Ẓohr prayer before lying down. After a while, he said, 'I feel agitated.' He then went to the bathroom but dizziness overtook him. His youngest

daughter realised that and, along with her mother, reached out to him. They brought him over and made him lie down. He was slightly unconscious at the time but regained full consciousness after about ten minutes.

Dr. Qurayshī, who was called for, arrived straightaway. The Shaykh said to him, 'It was nothing. Dizziness overcame me.' He then engaged in reciting something, but what exactly he was reciting could not be heard other than this verse which his elder son heard: وَكَأَيِّنْ مِّنْ دَابَّةٍ لَاتَحْمِلُ رِزْقَهَا أَللّٰهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيْعُ الْعَلِيْمُ 'And how many a living creature is there that does not carry its own sustenance; Allāh provides for it and for you - since He alone is All-Hearing, All-Knowing.'[265]

In this state, he began to suffer from stomach or chest pains to the extent that he repeatedly asked to be sat up and laid down. Dr. Qurayshī prepared an injection, saying, 'Have this and, Allāh willing, you will feel at ease.' He said, 'Fine, administer it.'

He engaged in reciting something after that. Close by were his sons, daughters and wife, so he said to them, 'All of you recite the Declarations of Faith and Sūrah Yāsīn.' His elder son, Muḥammad Saʿīd started with Sūrah Yāsīn while others recited the Declarations of Faith. He then said, 'I am now leaving this world. My soul has already been extracted up to my knees.' He began praying something which could not be heard and, then, after a while, said, 'Now the soul has left my arms,' before addressing those present, 'Bare witness, all of you!' and recited the Declaration of Faith once loudly. He, after approximately one minute, said, السلام عليكم 'Peace be upon you,' loudly, and his soul left his body. Surely, we belong to Allāh and to Him we shall return.[266]

Khwājah Farīd al-Dīn Ghanjshakar ﵀

Siyar al-Awliyā', *Akhbār al-Akhyār*, *Jawāhir Farīdī* and *Safīnat al-Awliyā'* record the date of his passing away as Tuesday 5th Muḥarram, 664 AH, and this viewpoint seems the most correct. The poet, Shams

265 *Qur'ān*, 29:60.

266 *Al-Furqān Wafayāt*, 169-170.

Dabīr, read out the following Mathnawī [267] of Khwājah Niẓāmī ﵀ a few days prior to his passing away:

جهاں چیست بگزر زنیرنگ او
رہائی بچنگ آر از چنگ او

مقیمے نہ بینی دریں باغ کس
تماشا کند ہر یکے ہر نفس

دریں چار سو ہیچ بے گانہ نیست
کہ کیسہ بر مرد خود کامہ نیست

کرد ہر وے از نو برے می رسد
یکے می رود دیگرے می رسد

جہاں گرچہ آرا مگاہے خوش است
شنابندہ را فعل در آتش است

دو در دارد ایں باغ آراستہ
درد بند ایں ہر دو برخاستہ

267 A poem in which the second line of every couplet rhymes with the same letter.

در آ ازدرے باغ بنگر تمام
زدیگر درے باغ بیروں خرام

اگر زیر کی باگلے خوگیر
کہ باشد بجا ماندنش ماگزیر

دریں دم کہ داری بشادی بسیچ
کہ آئندہ در زیر پیچست وپیچ

یکے را در آرد بہ ہنگامہ تیز
دگر را زہنگامہ گوید کہ خیز

نظامی سبک باش یاراں شدند
تو ماندی بہ غم غمگساراں شدند [٢٦٨]

What is the world? Give up on its luxuries and release yourself from its grasp.

Nobody is to live in this garden [forever] – each one at every moment is engaged in mere play.

No one in this world is unaware that man is not getting sustenance of its own accord.

Whatever new fruit he finds he eats – one comes as another goes.

Though the world is a pleasant place of rest, swimming in it is akin to playing with fire.

268 *Bazm Ṣūfiyyah*, 174-175.

This adorned garden has two doors – the one to close its pain has departed.

Enter the garden from one door and exit from the other.

Do not give your heart to a flower if you are prudent, for it will remain behind.

The time you possess, remain content with it, for the door that you are to approach is very troublesome.

One brings you in quickly whilst the other says, 'Get up!'

Niẓāmī, wait! If they are your friends, then on your being sad, they will be your consolers.

Reporting his last illness, the author of *Siyar al-Awliyā'*, narrating from Khwājah Niẓām al-Dīn ﷺ, writes, 'His illness increased severely on 5th Muḥarram. He went on to perform ʿIshā' prayer with congregation but lost consciousness thereafter. On regaining consciousness, he said, "Have I offered ʿIshā' prayer?"

"Yes you have offered it," said everyone.

But he said, "I will offer it again. You never know what could happen!"

He offered it and then fell unconscious for a second time. His unconscious state was more severe and lengthy this time. Upon regaining consciousness, he asked, "Have I offered ʿIshā' prayer." He was told that he had already performed it twice. He said, "I will offer it once more. You never know what could happen!"

He performed it for a third time and then passed away.'[269]

He passed away on Saturday 5th Muḥarram, 664 AH. His resting place is in Ajudhan (Pakpatan). Sulṭān Muḥammad Taghluq built a dome over it afterwards.

269 *Tārīkh-e-Daʿwat wa ʿAẓīmat*, 44-45.

Abū Sulaymān Dārānī ﵀

When Abū Sulaymān Dārānī ﵀ experienced death throes, his spiritual friends came to him and remarked, 'Glad tidings! You are going to the Most Forgiving, Most Merciful.'

He said, 'Why don't you say, "Beware! As you are going to the Lord who will hold you accountable for minor sins and punish you for the major ones!"'

Those who saw him in their dreams after his death asked him, 'How did Allāh treat you?'

'He showed mercy and kindness, but the allusions of this community caused me great harm!' In other words, I was frowned upon by the religious faction.[270]

Sahl Ibn ʿAbdullāh al-Tastarī ﵀

It is recorded in *Safīnat al-Awliyā'* (page 175) that he passed away in Muḥarram, 283 AH at eighty years of age.

At the time of his death, he had four hundred adherents who were sat by his bed.

'O Shaykh, who should take your place? Who will deliver speeches from your pulpit (*minbar*)?' they asked.

There was a fire worshipper, known as 'Shāddil'. So the Shaykh opened his eyes and said, 'Shāddil will sit in my place.'

People began to say among themselves, 'Perhaps Shaykh's senses have been affected during death throes. Why would someone who has four hundred learned adherents appoint a fire worshipper in his place?'

The Shaykh said, 'Keep the noise down and bring Shāddil over.' They brought him over. The Shaykh looked at him before saying, 'Ascend the pulpit three days after my passing away and advise the creation!' Saying this, he passed away.

People congregated after *ṣalāh* the next day. Shāddil arrived with his fire-worshipping cap on his head, sacred thread around

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270 *Ẓahīr al-Aṣfiyā'*, 219.

his waist and ascended the pulpit. He then addressed, 'This leader of yours has sent me as a messenger to you. He said to me, "O Shāddil! The time to destroy your sacred thread has come." Now, I am destroying it.' He thus cut it with a knife, took off his hat and declared, اشهد ان لا اله الا الله واشهد ان محمداً رسول الله 'I testify that there is no deity but Allāh, and I testify that Muḥammad is the Messenger of Allāh.'

He added, 'The Shaykh instructed me to tell you that "your teacher has given this advice and it is a condition to accept the teacher's advice, which is that Shāddil has cut up the material sacred thread so, if you wish to see me, then cut up the internal thread with courage!"' As he said this, there was a scene of great distress and astonishing scenes were witnessed.

Many a people were present and crying out on the day the Shaykh's corpse was lifted. Hearing all the commotion, a seventy year old Jewish man came out [of his house] to see what was happening. On approaching the corpse, he called out, 'O people, are you seeing what I am seeing?

'What are you seeing?' they asked.

'Angels are descending from the sky and joining his funeral. He there and then accepted Islam by proclaiming the Declaration of Faith.[271]

Sayyid al-Ṭā'ifah, Junayd al-Baghdādī ﵀

Khuldī reports that his daily practice was to offer three hundred *rakʿah*s and thirty thousand *tasbīḥ*s.

He would say, 'The path to Allāh is closed off on the creation of Allāh, the Mighty and Majestic, except for those who tread the way of the Messenger of Allāh and the followers of his Sunnah just as Allāh, the Mighty and Majestic, states: لَقَدْكَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ أَسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللّٰهَ وَ الْيَوْمَ الآخِرَ،وَ ذَكَرَ اللّٰهَ كَثِيْرًا "Certainly you have in the Messenger of Allāh an excellent exemplar for him who hopes in Allāh and the Final Day and remembers Allāh much."'[272]

271 *Ẓahīr al-Aṣfiyā' – Tadhkirat al-Awliyā'* (Urdu), 254.

272 *Qur'ān*, 33:21.

Someone asked him, كَيْفَ الطَّرِيْقُ اِلَى اللّٰهِ ‘What is the path to Allāh?’

He replied, تَوْبَةٌ تُحِلُّ الْاِصْرَارَ وَ خَوْفٌ يُزِيْلُ الْغِرَّةَ وَرَجَاءٌ مُزْعِجٌ اِلٰى طَرِيْقِ الْخَيْرَاتِ وَ مُرَاقَبَةُ اللّٰهِ فِيْ خَوَاطِرِ الْقُلُوْبِ ‘Repentance removes persistence, fear eradicates heedlessness, and hope stirs towards the path of goodness and Allāh’s consciousness in the notions of the heart.

He would say, ‘Benevolence is in tolerating the errors of one’s companions.’

And, ‘If one were to turn his attention towards Allāh, the Mighty and Majestic, for thousands of years, fix his gaze [in his direction], but then become slack for even a moment, then what he has lost is far greater than what he has earned!’

Ismāīl ibn Najīd says, ‘Abū ’l-ʿAbbās ibn al-ʿAṭā’ visited Junayd al-Baghdādī ﵀ when in his death throes. He greeted him with *salām* but no reply was forthcoming. He, however, replied a few moments later excusing himself, saying, ‘I was engaged in my recitation.’ After this, he himself turned his face towards the *qiblah*, and saying, ‘Allāh is the Greatest (*Allāhu akbar*)’, gave his life away to the Creator of life.

Abū Muḥammad al-Ḥarīrī says, ‘I was stood at the head of Junayd al-Baghdādī’s bed at the time of his passing away. It was a Friday and, in his death throes, he was very much immersed in Qur’ān recitation. I thus said to him, ‘Have mercy upon yourself at least in this state!’

He said, ‘I have never been more needy at any other time than today as my book is being closed and rolled up at this moment in time. Moments before he passed away, he went into and stayed weeping in prostration and ultimately passed away in that state.

Near to his death, he said, ‘Roll out seven spreads so that I give my life in front of all my friends.’ As his condition deteriorated, he instructed, ‘Assist me in ablution.’ However, they missed out on *khilāl*[273] of the fingers. He thus reminded them and so they helped him do it.

Fāris ibn Muḥammad reports, ‘We witnessed Junayd prostrate at the time of his death. He was told to have mercy upon himself,

273 The passing of wet fingers between the beard, fingers and toes.

but he replied, 'Via this path have I reached Allāh – I cannot relinquish it.'

He, according to one narration, said, 'Junayd has never been more needy at any other time than at this moment,' and then started reciting the Qur'ān. An adherent of his said, 'Are you reciting the Qur'ān at this time?'

He replied, 'What better thing is there for me than this as now my Book of Deeds is being folded. I find my seventy years of worship hanging by a thread which is blown by the wind – not knowing if it's the wind of separation or unification. The Bridge over Hell is on one side and the Angel of Death on the other. The [Most Supreme] Judge, whose attribute is 'Just' will not do injustice. The path is in front of me, but I do not know through which path I will be taken.'

He went on to complete the recitation of the Qur'ān and the opening seventy verses of Sūrat al-Baqarah. As his condition took a turn for the worse, people exhorted him to say, 'Allāh' 'Allāh', but he said, 'I have not forgotten that which you remind me off!' He then began reading the *tasbīḥ*s on his fingers and, upon reaching the index finger, he pointed it down and said, بسم الله الرحمن الرحيم 'In the Name of Allāh, the Most Beneficent, the Most Merciful.' He opened his eyes after this, looked around and gave his life.

He passed away on a Saturday in Shawwāl, 298 AH.

When the people bathing him tried to pass water into the eyes, an invisible voice called out, 'Move your hands away from the eyes of our friend, as the eye which has closed remembering Us will only open to look at Us!' Those washing the body then tried their utmost to open the fingers that were closed at the time of reciting the *tasbīḥ*s but to no avail. They then heard the voice again, 'That hand which has closed on Our name will only open on Our command!'

When the corpse was lifted, a white dove took its place in one corner of it. People tried to usher it away but without success, and then it spoke, 'Do not trouble me or yourselves. My claws, with the peg of love, are sewn into this corpse. Do not grieve because today, Junayd's frame is in the hands of angels. Had it not been for your

noise and clamour, his body would have flown away in the wind akin to a white hawk.'

Someone saw him in a dream and asked him, 'How did you answer Munkar and Nakīr?'

He replied, 'When the two close ones from the esteemed court commanding awe arrived and asked, مَنْ رَبُّکَ "Who is your Lord?" I looked at them and laughed, saying, "The day He [Allāh] Himself asked me, أَلَسْتُ بِرَبِّكُم "Am I not your Lord?" I had said to him, بلى "Yes?" Now, you are asking me who my Lord is! He who has already replied to the Lord then why would he fear His servant? Even today, I repeat his words, الَّذِیْ خَلَقَنِیْ فَهُوَ یَهْدِیْنِ "He Who created me, and it is He Who guides me."[274] They then drifted away from me, saying, "He is still inebriated in love."'

Jaʿfar al-Khuldī writes in his book: رَأَیْتُ الْجُنَیْدَ فِی النَّوْمِ فَقُلْتُ لَهُ مَا فَعَلَ اللّٰهُ بِکَ 'I saw Junayd in a dream, so I asked him, "How did Allāh treat you?"

He replied, "Those subtle signs perished, those writings disappeared, those sciences ceased, those illustrations were erased, and nothing helped us except some *rakʿah*s which we used to offer before dawn."'

One narration has it that he was seen in a dream and asked, 'What did Allāh do with you?'

He replied, 'He showed mercy and all subtle signs and writings were deemed useless. My situation was not assessed according to my way of thinking. Thousands of beacons of prophets were there silent with their heads bowed. I also waited quietly to see what will happen next.'

Ḥarīrī says, 'I saw Junayd in a dream, so I asked him, "How did Allāh treat you?"

He said, "He showed mercy and pardoned me. And nothing benefitted me other than the two *rakʿah*s I used to perform in the middle of the night."'

Shiblī ﷺ was stood by his grave when someone enquired from him about a ruling. He did not answer but said:

اِنِّیْ لَاسْتَحْیَیْتُهُ فِی التُّرَابِ بَیْنَنَا　　　كَمَا كُنْتُ اسْتَحْیَیْتُهُ وَهُوَ یَرَانِیْ

274 *Qur'ān*, 26:78.

I feel shy to answer you whilst standing by his grave,
Just as shyness overcame me when he used to be watching me.

It means that the state of the pious before and after death is matching.[275]

Muḥammad Ibn Sammāk

Abū Jaʿfar Rabʿī says, 'I had visited Muḥammad ibn Sammāk when he was in his death throes. These litanies were on his lips: اَللّٰهُمَّ اِنِّىْ، وَ اِنْ كُنْتُ أعْصِيْكَ لَقَدْ كُنْتُ أحِبُّ فِيْكَ مَنْ يُّطِيْعُكَ 'O Allāh, even though I have disobeyed you, I loved those who obeyed You just for Your sake.'

He passed away in 183 AH.[276]

Shaykh ʿAlī Ibn Sahl al-Iṣbahānī ﷬

Shaykh ʿAlī ibn Sahl Iṣbahānī ﷬ used to say, 'Is it in your thinking that I will die in the same manner as others do, through illness or a calamity? I will be told at the time of my death, "O ʿAlī," and I will go. Ultimately, that is how it happened. He was on his way to a place one day when whilst walking, he said, لبيك 'I am present,' and then died on the spot.

Shaykh Abū 'l-Ḥasan al-Muzanī ﷬ who was (probably) with him at the time says, 'I exhorted him to recite اشهد ان لا اله الا الله, 'I testify that there is no deity but Allāh,' but he said smiling, "You are asking me to recite I testify that there is no deity but Allāh. I swear by His glory. There lies nothing between me and Him other than the veil of honour," and then breathed his last. After this, Shaykh Abū 'l-Ḥasan al-Muzanī ﷬ holding his beard addressed himself, 'Shame! A barber like me instructing a saint of Allāh to utter the Declaration of Faith!' He then cried incessantly.[277]

275 *Ẓahīr al-Aṣfiyā'*, 349-350.
276 *Ṣifat al-Ṣafwah*.
277 *Ẓahīr al-Aṣfiyā'*, 411.

In Prison

It has been narrated that, when he was imprisoned, the prison guards came to check on him on the first night of his imprisonment and, despite looking for him, they could not locate him anywhere. They did not find him there on the second night as well.

'Where were you on the first night?' they asked, 'And, on the second night, you weren't there nor was your prison cell - but both are here now?'

He said, 'True. I was at the shrine on the first night. And this very place became the court on the second night and thereby the prison cell did not appear [before you]. Now, I have been returned to safeguard the Sharīʿah. Go and do your job.'

During the night and day, he would perform one thousand *rakʿah*s in the prison. People thus told him, 'You say, أَنَاالْحَقُّ "I am the Truth," then for whose sake do you offer all this *ṣalāh*?'

He replied, 'Only I know my status!'

One night, the prison had three thousand inmates. He addressed them, 'O prisoners! Shall I free you?'

'How will you manage to free us?' they asked. 'If that is possible, then free yourself first!'

He replied, 'I am in Allāh's prison and have regard for the secrets of the Sharīʿah.

If you wish, I can break all your shackles with one gesture.' Having said this, he made a gesture with a single finger and all the shackles broke as a result.

'Where do we escape from when the prison gates are locked?' they asked.

He made a second gesture by which windows appeared. He then said, 'Make your way!'

'Will you not come?' they asked.

‘I have a secret with Him [the Lord], which only the secret-keeper can reveal.

The next day, he was asked about the whereabouts of the prisoners.

‘I have released them,’ he revealed.

‘And you have remained behind?’

‘The Lord is displeased with me,’ he said.

When the king was informed of this incident, he ordered, ‘Kill him, otherwise he will cause an uprising, or hit him with sticks so that he refrains from this! He was consequently brought out of the cell and three thousand lashes with a stick were inflicted on his body. The punisher says, ‘On each hit that I administered with the stick, a high-pitched clear voice was heard, يَاابْنَ مَنْصُوْر لَاتَخَفْ ‘O Son of Manṣūr, fear not!’

Pīr ʿAbd al-Jalīl Ṣafār says, ‘Rather than Ḥusayn, I have developed great faith in the punisher as just to what level he remained resolute on implementing the Sharīʿah that he was hearing such a voice but did not stop his hand from delivering the blows.’

On the Gallows

When he was taken and suspended from the gibbet, a huge crowd assembled. He would raise his gaze and say, حق، حق، حق، أَنَاالْحَقُّ ‘Truth, Truth, Truth, I am the Truth.’ An ascetic went and asked him, ‘What is love?’ He replied, ‘You will witness it today, tomorrow and the day after.’ Consequently, he was killed on that day, burnt to ashes on the second day and, on the third day, his ashes were dispersed into the air. In other words, this is love.

His servant requested him to impart advice, so he said, ‘Engage your soul in something, otherwise it will engage you in that thing which you will have to undertake. Keeping one to one’s self is the work of the strong-willed.’

His son then asked him, ‘Give me some advice.’

He advised, ‘When the whole world intends to undertake virtuous practices, then seek to endeavour in such a thing that a single

particle of it is more precious than all the virtuous deeds of *jinn* and humans, and that is the knowledge of the Truth.'

He walked proudly, dusting his hands, despite being weighted down by thirteen heavy chains. People asked, 'Why do you walk with such a swagger?'

'Because I am going to the pavilion,' he answered. And, in a loud manner, he would say:

نديمى غير منسوب الى شيئ من الحيف
سقانى مثل ما يشرب كفعل الضيف بالضيف
فلما دارت الكأس دعا بالنطع والسيف
كذا من يضرب الراح من التنين بالصيف

Injustice is not associated to my adversary,
He gave me wine as is given to a guest.
When he moved away he called for a sword,
That a person who guzzles alcohol with a serpent in the hot season,
This is his due punishment.

Upon reaching the gallows, he kissed the wood and placed his foot on the step. People asked him how he was. He said, 'The ascension of men is by the gallows.' He then gathered his clothes around his waist, placed his blanket and raised his hands [in prayer] towards the direction of supplication, and was bestowed with all that he had sought.

When he was raised to the gallows, his adherents asked, 'What do you say regarding us – your close ones, and the rejecters who are waiting to stone you?'

'They will gain double reward and for you is a single reward! This is because you think well of me whilst they are moved by the intensity of *tawḥīd* and firmness on Sharīʿah, and, in the Sharīʿah, *tawḥīd* is the basis and giving the benefit of doubt is but a strand.'

He had gazed at a woman in his youth and [remembering it] said, 'Ah! What was it that I did that its punishment is meted out after so many years!'

Manṣūr al-Ḥallāj then looked towards the bottom of the steps and said, 'He who looks up like this also looks down.' After that,

Shiblī ﵀ stepped forward and said in a loud voice: أَوَ لَمْ نَنْهَكَ عَنِ الْعَالَمِين 'Have we not forbidden you from (helping other) people?'[278] and asked, 'What is Ascetism (*taṣawwuf*)?'

'The lowest level is what you are witnessing.'

'Then what is the highest level?' he asked.

'It is beyond your comprehension,' answered Ḥallāj.

Then everyone threw stones at Ḥallāj and, Shiblī ﵀, conforming with the rest, threw a flower. Ḥallāj cried out as a result.

'You did not cry out when stones were thrown at you but cried on a flower hitting you?' they asked.

'They know not [what they are doing], thus they are among the excused; but this flower was heavy on me because he knows he shouldn't hit!'

Following this, his hands were severed at the steps of the gallows. He gave out a laugh.

'What is there to laugh about?' they asked.

'It is an easy thing to cut off the hands of Adam's children. But a true man is he who cuts of our hands of attributes that are taller than the highest point of the Throne!'

His feet were severed thereafter; but he smiled once again.

'If I have walked the earth with these feet, I have other feet with which I will travel the two worlds. Cut them if you can!'

Manṣūr al-Ḥallāj then rubbed his bloody wrists onto his face.

'Why do you do that?' they asked.

'I have lost a lot of blood and I feel that my face has turned pale. Not wanting you to think that I have turned pale out of fear, I rub this blood to appear rosy. The cosmetic of men is blood.'

They asked, 'You smear your face with blood but with it why do you stain your wrists?'

'I am performing ablution, he answered.

'What ablution?' they enquired.

رَكْعَتَانِ فِى الْعِشْقِ لَا يَصِحُّ وُضُوْئُهُمَا اِلَّا بِالدَّمِ 'Two *rakʿahs* of love are not proper until its ablution is performed with blood!'

His eyes were then plucked out, causing an outcry in the public, as some of them wept, others cast stones at him.

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278 *Qur'ān*, 15:70.

‘When they sought to cut off his tongue, he said, ‘Hold on, I need to have a final word.’

He looked towards the heavens and said, ‘O my Lord, don’t deprive those who face difficulty to this extent for Your sake, and do not deny them from this wealth. All praise is due to Allāh, if they cut off my hands and feet, then it is in Your path; and, if they severe my head on the gallows, then Your Majesty is witness to it.’ Having said this, they severed his nose and ears whilst the crowd unleashed a hail of stones [in his direction].

An old woman, with a bowl in her hand, arrived. Upon setting her eyes on Ḥusayn, she said, ‘Hit him hard with stones! What does this oppressor know about Allāh?’

His last words were, حُبُّ الْوَاحِدِ اِفْرَادُ الْوَاحِدِ،حُبُّ الْوَاحِدِ اِفْرَادُ الْوَاحِد ‘The Love of the One separates the One from all others. The Love of the One separates the One from all others,’ followed by the verse, يَسْتَعْجِلُ بِهَا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِهَا وَالَّذِيْنَ اٰمَنُوْا مُشْفِقُوْنَ مِنْهَا وَيَعْلَمُوْنَ أَنَّهَا الْحَقُّ ‘Those who do not believe in it seek to hasten it, and those who believe are in fear from it and know that it is the truth.’[279]

Then his tongue was cut off. The King’s orders to behead him came through at the time of Maghrib prayer.

He laughed when they were severing his head before breathing his last. People were left to make a racket as he placed the ball of destiny in the wilderness of contentment. انا الحق ‘I am the Truth’ emanated from every limb of his. They then mutilated him to the extent that nothing remained but his neck and back, from which the cry, ‘I am the Truth’ could be heard.

On the second day, it was thought that he would create more uproar than he used to when alive and, therefore, they burnt his body parts. However, the ashes continued to sound the same words. And every drop of blood that hit the ground spread into the letters of انا الحق ‘I am the Truth.’ Just like when an ascetic was beheaded, the blood that fell from his body formed the word ‘Allāh’.

When the ashes were thrown upon the water of the Diyala (tributary of River Tigris) River, these very words [of ‘I am the Truth’] were heard from it.

279 *Qur’ān*, 42:18.

He had foretold his servant that ‘they will throw my ashes into River Diyala and Baghdad will see a calamity in the shape of River Diyala’s water, which will swell fiercely, threatening to engulf Baghdad. Take my robe to the water at this moment, otherwise Baghdad will be destroyed!’

Seeing the water become turbulent, the servant took the Shaykh’s robe to it, which calmed the water immediately and the ashes now became silent. His ashes were thereafter collected and buried. None from the People of the Spiritual Path (Ahl al-Ṭarīqat) attained such triumphs.

One saint says, ‘Look at how Ḥusayn Manṣūr was treated. Just wonder what fate the accusers will face!’

ʿAbbās al-Ṭūsī ﵀ says, ‘Ḥusayn Manṣūr will be brought forth in shackles on the Day of Judgement, otherwise he would turn the whole plain upside down if left unshackled!’

One saint says, ‘I remained behind and spent the whole night offering *ṣalāh* under the gallows. When daylight broke, a divine voice called out, اِطَّلَعْنَاهُ عَلٰى سِرٍّ مِنْ أَسْرَارِنَا فَأَفْشٰى سِرَّنَا فَهٰذا جَزَاءُ مَنْ يَفْشٰى سِرَّ الْمُلُوْك ‘We revealed one of Our secrets to him, but he revealed it. Thus, this is the punishment of those who reveal the King’s secret.’

Shiblī ﵀ says, ‘I spent that entire night in *ṣalāh* at his grave. I then supplicated in the morning, “This believer was one who developed a deep cognisance of you (*ʿārif*), loved you (*muḥib*) and declared your oneness (*muwaḥḥid*) – then why did you dawn upon him such a calamity?” Sleep overwhelmed me and the Day of Judgement was right before me, then came an announcement from Allāh, “We did this for the reason that he revealed Our secret to others – the secret which he ought to have said to Us in River Diyala!”

‘I also saw him in a dream at another time and asked him, “How did Allāh treat you?”

He said, “He favoured and honoured me by positioning me at the Station of the Truthful (*maqām ṣidq*).”

“How did he treat them?” I asked.

He replied, “He showed mercy to both groups. Those who recognised me and sympathised with me, he had mercy on them due to this sympathy. And those who failed to recognise me and,

because of their belief in righteousness, showed enmity, he also showed mercy to them. Both groups were excused.'"

Someone else saw him in a dream standing with a bowl in his hand but without a head on the Day of Judgement.

'What is the matter?' he asked.

An answer came, 'Offering goblets to those without a head.'

Shiblī ﷺ says, 'Iblīs arrived when Ḥusayn was suspended from the gallows and said, 'On my saying, انا خير "I am superior," my neck received the fetters of curse, whereas when you said, انا الحق "I am the Truth," you received the Station of Truthful. Why the difference?'

'Your saying, "I am" was of your own accord, whereas I distanced myself from it, hence mercy was showered upon me and curse upon you.' Know from this that arrogance and self-conceit is not a good thing whilst freeing yourself from it is very much liked.[280]

Shaykh Ibrāhīm Ibn Shahryār Gāzrūnī ﷺ

The smell of Ambergris (ʿ*anbar*) and musk was no comparison to the abundant fragrance that emitted from the blessed body of Quṭb al-Awliyā', Shaykh Ibrāhīm Ibn Shahryār Gāzrūnī ﷺ. Whichever market or pathway he passed, a scent emitted from it for a time.

It has been reported that twenty-four thousand people repented and accepted Islam at his hands and one hundred thousand Muslims repented through him for sins in general and became his adherents. He kept a register that had recorded inside it names of those who repented from his adherents, close friends and other devotees.

His adherents gathered near him at the time of his death. He said to them, 'I will soon depart this world, therefore, I advise you of four things - accept them:

1. He who sits in my place of discipleship, afford him respect and obey his instructions.

2. Always recite the Qur'ān in the morning.

3. If a traveller arrives, make an effort to honour him and give him a place to stay, and do not let him go elsewhere.

280 *Ẓahīr al-Aṣfiyā' – Tadhkirat al-Awliyā'* (Urdu), 439-443.

4. Keep your hearts clean regarding each other.

The register which held the names of those who repented from his adherents, close friends and other devotees was placed inside his tomb as per his instruction.

Someone who saw him in a dream after his death asked him, 'How did Allāh treat you?'

He replied, 'His very first favour upon me was to pardon the sins of all those whose names are written in that Book of Reminding and mine.'

He would say, 'O Allāh, anyone who comes to me for a need and visits me, fulfil his need and have mercy on him.'[281]

Shaykh Abū ʿAlī al-Duqāq ﵀

In the final years of his life, his discourse reached such a high level that it was beyond the comprehension of the general public. People did not have the capacity to listen to his words. Few people attended his gatherings of preaching. No more than seventeen or eighteen people attended.

ʿAbdullāh al-Anṣārī ﵀ says, 'When Abū ʿAlī al-Duqāq's ﵀ discourse reached a very high level, his gathering became empty of people. Initially, when he became overwhelmed in this state, he would say, "O Allāh, pardon me for the sake of ants and blades of grass." And also, "O Allāh, do not disgrace me for I have boasted on your pulpit before these sinful people. And, if You choose to do so, do not do it before these people attending the gathering. Leave me in my ascetic dress with a bowl and staff in my hand since I am fond of their way.

Throw me with my cloak, staff and bowl into a rivulet of Hell so that I can forever shed tears of blood on Your separation and grieve Your pain in these valleys and cry hanging my head in shame and mourn over the separation from my intimate friend. All this because if I do not gain your nearness, then, at least, I can lament the pain of separation.'

At times, he would say, 'O Allāh, we have made our Book of Deeds

281 *Ẓahīr al-Aṣfiyā' – Tadhkirat al-Awliyā'* (Urdu), 474.

black with sin whilst You have turned white our hair in this world. Therefore, O Creator of black and white, by Your grace and favour, make white what we have turned black by the blessing of what You have made white. O Allāh, those who have recognised You for sure, they will never stop in their quest to find You, even if they realise that they would never be able to find You. O Allāh, I believe that it is through your favour and mercy that You will send me into Paradise and grant me a high rank, but regret of shortcomings in Your servitude and the fact that I could have done more but did not, will ever remain with me.'

On seeing him in his dream after his death, Shaykh Abū 'l-Qāsim al-Qushayrī ﵀ asked, 'How did Allāh treat you?'

He replied, 'He pardoned the sins that I confessed to, but he left me sweating for one sin I was ashamed of confessing to until all the flesh dripped down from my face. That sin I relate to was that in my youth I had looked at a young boy and, in my eyes, he was good looking.'

The Shaykh was seen another time in a dream appearing distressed and weeping. He was asked, 'What's the matter? It looks like you favour a return to the world again!'

'Yes, but not for the sake of rectification, but to roam around knocking on peoples' doors, telling them, "Wake up from your apathy since you do not know which actions you need to refrain from that could be a cause of eternal regret."'

Another individual also saw him in a similar state, so he asked how he was, 'The good and bad I undertook, every bit of it was counted. Then, in front of me, the mountains of 'pardon' were placed.'[282]

Pīrān-e-Pīr Shaykh ʿAbd al-Qādir Jīlānī ﵀

After benefitting the world for a lengthy period with his physical and spiritual excellence and creating a universal appetite for spirituality and turning towards Allāh in the Muslim world, he departed this world at ninety years of age in 561 AH.

282 *Ẓahīr al-Aṣfiyā'*, 561-562.

His son, Sharf al-Dīn ʿĪsā, relates the circumstances surrounding his death in the following manner:

'His son, Shaykh ʿAbd al-Wahhāb, said to him when he was in his final illness, "Advise me so that I may act upon what you say after you."

'He said, "Fear Allāh at all times and do not fear anyone other than him nor have hope in anyone besides him. Put all your needs to Allāh. Trust no one but Him and ask for everything from Him. Do no depend upon or trust anyone besides Allāh. Choose *tawḥid* as there is a consensus on *tawḥīd*."

'He added, "When the heart is connected to Allāh, nothing is left out by it nor anything comes out of it." He then said, "I am a brain without a covering." Addressing his sons, he said, "Move away from me, for I am with you physically but with others spiritually. Others (angels) besides you are present by me. Vacate space for them and afford them respect. Plenty of mercy is descending here, so for them, do not restrict the space."

'He repeatedly said at the time, "Allāh's peace, mercy and blessings be upon you. May Allāh accept mine and your repentance. Enter in the name of Allāh and do not return." He repeated words of this kind throughout that day and night. He also said, "At this time, I do not care for anything for you, not for any angel nor the Angel of Death. O Angel of Death, our Lord has given us much more than he has given you."

'He screamed extremely loudly on the day he passed away. His sons, Shaykh ʿAbd al-Razzāq and Shaykh Mūṣā used to say, 'He would lift his hands, spread them and say, "Allāh's peace, mercy and blessings be upon you. Turn towards the truth and join the row. I am now coming to you."'

He also used to say, 'Be gentle!' Then came Allāh's command and the moment of death overcame him. He thus said, 'Between myself, yourself and the entire creation, the difference is that of the heaven and earth. Do not compare with me anyone nor anyone with me.'

Upon being asked by his son, Shaykh ʿAbd al-ʿAzīz, about the pain and state he was experiencing, he remarked, 'No one should ask me for I am turning over in the knowledge of my Lord.'

When they asked him concerning his illness, he said, 'Nobody knows about my illness or understands it – neither humans, nor *jinn*, nor angels. Allāh's knowledge does not diminish by His command. The command changes, not the knowledge. The command is abrogated (*mansūkh*), not the knowledge. Allāh erases and retains what He likes. He possesses the original Word, and He is not to be questioned for whatever He does while the creation will be questioned. Reports of His attributes are passing just as they came.'

His son, Shaykh ʿAbd al-Jabbār, then asked, 'In what parts of the body do you feel pain?'

He replied, 'All my body parts are causing me pain but there is no pain in the heart, and it is correct [in its bond] with Allāh.'

Then upon the arrival of his very last moments, he said, 'I seek help from that Lord besides whom there is none worthy of worship. He is Glorified and Exalted. He is alive and with no thought of Him dying. Glorified is He Who exhibited respect by His power and through death displayed superiority over His servants. There is no deity but Allāh, and Muḥammad ﷺ is the Messenger of Allāh.'

His son, Shaykh Mūsā, says, 'He uttered the word, تعزز 'Respect' but did not pronounce it correctly. He continually tried to pronounce it properly until he managed to do so in a loud and simple tone.'

Following this, he uttered 'Allāh' thrice. Thereafter, he went silent and his tongue stuck to his palate and the blessed soul departed. May Allāh be pleased with him.[283]

Sulṭān Ṣalāh al-Dīn al-Ayyūbī رحمه الله

Upon fulfilling his auspicious obligation and safeguarding the Muslim world from the fear of forced servitude of the Crusaders, this faithful son of Islam departed this world on 27th Ṣafar, 589 AH. He was fifty-seven years of age at the time. The Sulṭān was born in 532 AH.

Reporting the death of the Sulṭān, Qāḍī Bahā' 'l-Dīn ibn al-Shaddād writes:

283 *Tārīkh-e-Daʿwat wa ʿAẓīmat*, 1:269-271.

‘27th Safar was the twelfth day of the Sulṭān’s illness. His illness had increased and strength deteriorated. Imām al-Kalāsah, Shaykh Abū Jaʿfar, who was an extremely pious and devout figure, was told to undertake the inconvenience of staying in the fort for the night so that if the final moment, which is to befall everyone, arrived, he would be there to do the *talqīn* to the Shaykh and thereby he would take Allāh’s name.

‘At nighttime, the Sulṭān felt as though he was ready to undertake the final journey and, sat by him, Shaykh Abū Jaʿfar engaged himself in Qur’ān recitation and Remembrance of Allāh. The Sulṭān had been experiencing forgetfulness and was oblivion to matters around him for three days. He would regain complete consciousness every so often. When during recitation, Shaykh Abū Jaʿfar reached the verse, هو اللّٰہ الذی لا اله الا هو عالم الغيب والشهادة “He is Allāh besides Whom there is no deity; the Knower of the unseen and the seen,”[284] he regained consciousness, a smile appeared on his lips and his face lit up. “It is correct,” he said, and then gave his life to the Creator of the world.

‘This happened at Fajr time on Wednesday 27th Ṣafar. It appeared as though after the passing away of the Rightly Guided Caliphs, such a calamitous day had never been seen before. Terror rained upon the fort, city and rest of the world on that day. Only Allāh knows what type of stillness and sadness there was!

‘When I used to hear how people wished to sacrifice themselves and pay ransom with their own lives [for others], I thought of it as an elaboration and metaphorical talk. But, on that day, I understood it to be a reality. Myself and many others on that day were among those who would have sacrificed themselves for the Sulṭān if it were possible and would have been prepared to pay a ransom with our own lives for him.’

Qāḍī ibn al-Shaddād further writes, ‘The Sulṭān only left behind forty-seven Dirhams in his inheritance. He did not leave behind any assets, houses, land, wealth gardens or farms. Not one dirham from his inheritance was used for his burial arrangements. Every single item was purchased through borrowed money to the degree

284 *Qur’ān*, 59:22.

that even the bundles of grass for the grave were acquired via a loan. His Minister and Writer, Qāḍī Fāḍil made arrangements for his shroud in a permissible and *ḥalāl* way.'[285]

Mirzā Maẓhar Jān Jānā ﵀

Upon surpassing eighty years, Mirzā Maẓhar Jān Jānā ﵀ would regularly talk about departing, requesting prayers for good death, waiting [to reach the] Highest Heavens, expressing a wish for the position of the highest martyrdom, advices, good counsel, and bidding farewell.[286]

His litanies and worship increased too. In letters to his adherents and devotees, he signalled towards his last moments. He, for example, wrote to Mullā ʿAbd al-Razzāq, 'Time to depart is near, age has surpassed eighty and there is no opportunity to meet since I do not have the strength to walk and travel.'[287]

One letter of his has the following written:

'Your saintly father who was an embodiment of thousands of virtues has left this world, giving the world the mark of separation. We were contemporaries and there was only a difference of a few steps between me and him entering this world. We negotiated life's journey together and now is the time to return to the original home. We are still travelling together but for a few breaths.

امروز گر ازرفته عزیزاں خبری نیست
فرداست دریں بزم زماہم اثری نیست

If there is no news of those who have passed away from the close ones,
Wait is for tomorrow and there will be no sign of me as well.

One day, an adherent of his with the intention of correcting his speech arrived in his presence and said, 'My saintly father attained the privilege of being in your pupilage. My wish is to achieve the same honour.'

285 *Tārīkh-e-Daʿwat wa ʿAẓīmat*, 1:337-338.
286 Shaykh Naʿīmullāh Behrāichī, *Maʿmūlāt-e-Maẓhariyyah*, 36.
287 Shāh Ghulām ʿAlī, *Maqāmāt-e-Maẓharī*, 60.

Mirzā Maẓhar Jān Jānā ﵀ said, 'Now who has the brain for such things or the time? If the few moments left were to be spent in the Remebrance of Allāh, it would be a boon. You will hear the news of this poor soul departing in a day or two.' After this, he made him write the following couplet as a keepsake:

لوگ کہتے ہیں کہ مظہر مر گیا
اور مظہر در حقیقت گھر گیا

People say that Maẓhar has died,
When in reality Maẓhar has gone home.[288]

Eagerness to Depart

The author of *Maʿmūlāt Maẓhariyyah* states that Mirzā Maẓhar ﵀ would frequently say, 'I am astonished as to why people fear death, particularly when the ḥadīth states that, the moment the soul departs the body, it receives the honour of seeing Allāh and His Messenger ﷺ.'[289]

There was a huge desire in Mirzā Maẓhar ﵀ to meet the pure souls of the Messenger of Allāh ﷺ, Sayyidunā Abū Bakr ﵁, Imām Ḥasan ﵁, Sayyid al-Ṭā'ifah, Junayd al-Baghdādī ﵀, Khwājah Bahā' al-Dīn Muḥammad Naqshbandī ﵀ and Mujaddid Alf Thānī ﵀.[290]

The author of *Maʿmūlāt Maẓhariyyah* further adds that Mirzā Maẓhar ﵀ would often say, 'When the Leader of the Believers, Sayyidunā ʿAlī ﵁, was fatally attacked and wounded, he advised Imām Ḥasan ﵁, saying, "If I survive, then it is for me to seek retribution from the perpetrator, otherwise, alike other instances, there should be no retaliation. And, if Allāh grants me the honour of martyrdom, then I wish that revenge is not taken for my blood."'

He would then say with utmost regret, "The opportunity to attain martyrdom was there in my youth, but I did not take it. Now, how will I achieve this honour in old age?" But would then himself

288 *Maʿmūlāt-e-Maẓhariyyah*, 139.
289 *Maʿmūlāt-e-Maẓhariyyah*, 138.
290 *Maʿmūlāt-e-Maẓhariyyah*, 139.

say, "One should not lose hope in Allāh."'[291] Thus, the world saw that Allāh did not disappoint him [in his quest].

A Fatal Assault

It was the month of Muḥarram and a procession carrying a *taʿziyah*[292] made its way as he sat with his adherents. He thus addressed his adherents, 'That episode which took place 1200 years ago, is it not an innovation to remember it every year? To greet sticks is displaying a lack of intelligence!' These words fell into the ears of those who were part of the procession and, consequently, this became the topic of discussion in the place where the *taʿziyah* was kept and gatherings took place for the next few nights.[293]

Relating to Wednesday 7th Muḥarram, 1195 AH, the night was still young when a few individuals arrived and knocked on his door. His servant informed him that 'a few visitors are here for you.'

He said, 'Call them in,' with a smile on his face.

Three of them entered, one an Iranian of Moghul descent. He came out of his bedroom and stood by them.

The Moghul asked, 'You are Mirzā Jānjānā, aren't you?'

'Yes,' he confirmed.

His two companions also confirmed this. Then the Moghul took aim at him with a pistol and all three forthwith fled from the scene. The bullet penetrated the left side of his body close to the heart.[294]

Despite taking such a fatal blow, Mirzā Maẓhar ﷺ steadily took himself to the upper room.[295]

According to Qudratullāh Gopāmwī, a rogue individual targeted Mirzā Maẓhar ﷺ with a pistol as he woke up for Tahajjud prayer.[296] However, in light of the aforementioned narrative of Shāh Ghulām ʿAlī, this cannot be taken as correct. Not only is Shāh Ṣāḥeb amongst the senior disciples of his, but he was actually by the side of Mirzā

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291 *Maʿmūlāt-e-Maẓhariyyah*, 139.

292 A model of the tomb of Sayyidunā Ḥasan and Ḥusayn ﷺ carried in procession in Muḥarram.

293 Mirzā Luṭf ʿAlī, *Ghulshan Hind*, 217.

294 *Maqāmāt-e-Maẓharī*, 61.

295 *Ghulshan Hind*, 217.

296 *Natā'ij al-Afkār*, 675.

Maẓhar ﵀ in those days, and that is why he went on to pen such a detailed account of the incident.

Meanwhile, Mirzā Maẓhar ﵀ was rolling in pain with these poems of his on his lips:

بنا کر دند خوش رسمے بخاک وخون غلطیدن
خدا رحمت کند ایں عاشقان پاک طینت را

He founded the good custom of rolling around restlessly in dust and blood,
Allāh have mercy on these good-natured lovers.

سیل خون از سینہ گم رواں کر دست عشق
نازم اعجازش کہ طوفاں از تنور آوردہ است

Love has made a stream of blood gush from the heartless,
I take pride in His wonders that he raised a storm from an oven.

زخم دل مظہر مبادا بہ شود ہشیار باش
کایں جراحت یاد گار ناوک مژگان او ست

Maẓhar, be guarded, less the wound of the heart heals,
As this is in memory of the wound of the arrow of the eyebrow.

جائے رحم است اے ہجوم آہ وائے سیلاب اشک
یاد گار از من ہمیں مشت غباری ماندہ است

This is the place of mercy, O the crowd of lamenting and wailing,
O stream of tears, my memory has become nothing but a handful of soil.

شگاف دانہ ہابےشک نشان سبحہ می باشد
دل مجروح می دانم کہ راہی باخدا دارد

The fissure of grain will undoubtedly be a mark of the *tasbīḥ*,
I know that the heart of the wounded has a path and gateway to Allāh.

Muṣḥafī writes that the following poems were on his lips:[297]

چه خوش بروئے دل تنگ مادری وا کرد
خدا در از کند عمر زخم کاری ما

So brilliant! A door has opened in this constricted heart,
O Allāh, grant a long life to this deep wound.

When he gained consciousness approximately after an hour, he said, ‘All praise is due to Allāh, a *sunnah* of my great grandfather (Sayyidunā ʿAlī ﵁) has been fulfilled, and another one remains to be so! May Allāh also help fulfil this through his abundant grace because it is a long-lasting wish of mine.’[298] In other words, just as Sayyidunā ʿAlī ﵁ passed away three days after he was wounded, he too wished to die after three days.

It is said that the King (Shāh ʿĀlam) sent a message to Mirzā Maẓhar ﵀ informing him that they had searched for the culprits but to no avail and, if he could provide clues, they would be tracked down and brought to justice. Mirzā Maẓhar ﵀ sent this message in reply, ‘Dervishes are martyred in the path of Allāh. What retribution is there for killing the dead? And, if by chance, the perpetrators are caught, then send them to me, and I will punish them according to the way of the Spiritual Path,’[299] meaning, he would forgive them.

آن کشته هیچ حق محبت ادا نه کرد
کز بهر دست وبازوئے قاتل دعا نه کرد

This dead one did not fulfil rights of love,
Because he did not pray for the killer’s hands and feet.

Dhū ’l-Fiqār al-Dawlah Nawāb Najaf Khān sent Dr. Jarāhān Farang to treat Mirzā Maẓhar ﵀, who, in turn, sent this message, ‘If I have more to live, then I will be cured by Muslim doctors and, if my time is over, then why should I accept the favours of these disbelievers at the time of death!’[300]

297 *Muṣḥafī ʿAqd-e-Thurayyā*, 56.
298 *Maʿmūlāt-e-Maẓhariyyah*.
299 *Maʿmūlāt-e-Maẓhariyyah*, 141
300 *Maqāmāt-e-Maẓharī*, 61.

زندگی بےمنت از آید میسر باک نیست
ہمتش نازم کہ ممنون مسیحا مے شود

If life is granted without asking then so be it,
I praise the strength of the one who accepts the favour of a doctor.

Martyrdom

The author of *Maqāmāt-e-Maẓharī* writes, 'His weakness increased to such a level that he could not hear anything. He said to me after the morning prayer of the third day, which was a Friday, "I have missed eleven *ṣalāh*, but what am I to do? My whole body is bloodied, nor do I have the strength to even lift my head. The ruling is that, if a person is unable to lift his head, then he should delay his prayer and should not offer it by gesture. What is your opinion in this matter?"

I said to him that the ruling is as you have stated. After midday, he lifted his hands and recited Fātiḥah. I was back at his side at ʿAṣr time.

"How much is yet left of the day?" he asked.

"Four hours," I replied.

To which he said, "It is still some time to Maghrib."'

He took three heavy breaths at Maghrib time on the eve of Saturday 10th Muḥarram and his soul left his body for the eternal world. May Allāh be pleased with him and grant him the best of rewards.[301]

It is quite an astonishing coincidence that the blessed coffin of Mirzā Maẓhar ﵀ went out surrounded by friends, dear ones and grievers at the same time as the [Shia] procession of 10th Muḥarram. Who led the janāzah prayer and where it was performed could not be established. Nonetheless, he was laid to rest in the compound of his wife, Bībī Ṣāḥibah's house, adjacent to Chitli Qabar.[302]

301 *Maʿmūlāt-e-Maẓhariyyah*, 41.
302 *Maʿmūlāt-e-Maẓhariyyah*, 41.

Mirzā Maẓhar had written in his will: 'My wife had requested me to leave my after-death affairs for her to decide and manage. I also had accepted this verbally. But in those days of unconsciousness, I did not have any piece of land in my possession. In the end, she purchased a house but I hold no interest in it. If she wishes to bury me there, then it is vitally important for the sake of friendship upon the friends of this poor one not to agree to it. Whichever place is acquired thereafter, respect her wishes and more appropriate is the land outside the Turkuman entrance.'

Despite this unambiguous and straightforward will, Mirzā Maẓhar's grave was dug where he did not wish to be buried. Shaykh Naʿīmullāh gives an explanation for this in that the will was with Qāḍī Thanāullāh Pāni Paṭī ﷀ. He was buried in Bībī Ṣāḥibah's compound with the intention that he would be transferred according to the instructions found in the will. But, when they intended to move his body after reading the will, Mirzā Maẓhar ﷀ forbade from this in the world of matter.[303]

Mujaddid Alf Thānī ﷀ (The Reviver of the Second Millenium)

Khwājah Muḥammad Lakshmī writes, 'Shaykh Mujaddid stayed in Ajmer in 1032 AH. He one day said, 'The days of travelling to the hereafter are near.'

He wrote a letter to his sons, who were in Sarhind at the time, stating, 'The last days of my life are near and my sons are afar.'

His sons upon receiving the letter arrived in Ajmer straightaway. One day, he said to his sons (Khwājah Muḥammad Saʿīd and Khwājah Muḥammad Maʿṣūm) in private, 'Now, I do not have any sort of interest or inclination towards this world. Thoughts of that world are more prevalent now and my days of travelling [from here] seem close.' [304]

303 *Hadhrat Mirzā Maẓhar Jānjānā awr Unkā Kalām*, 66-72.

304 *Zubdat al-Maqāmāt*, 282.

Shaykh Mujaddid's stay in Sarhind after returning from the army lasted for ten months and eight or nine days.[305]

Notice of Becoming Close to Death and Solitude

He cut all ties with his relations after his return from Ajmer to Sarhind and opted for solitude. No one was allowed to meet him other than his sons and two or three special servants. Among these privileged individuals was Khwājah Muhammad Lakhsmī, who left in Rajab, 1033 AH, seven months before Shaykh Mujaddid's demise, in order to bring his family back from Dakan (then, a place marred with restlessness and confusion). During that period, Shaykh Badr al-Dīn Sarhindī stayed in his service and the Shaykh's final moments penned in *Zubdat al-Maqāmāt* are attributed to him. (They also include any information provided by his sons). He would not step outside but for the five prayers and Jumuʿah prayer. He spent all his time in the Remembrance of Allāh, repentance and physical and spiritual engagements – all of which was the practical explanation of the verse, وتبتل اليه تبتيلاً 'And devote yourself to Him with utter devotion.[306]

His chest pains became severe in the middle of Dhū 'l-Ḥijjah. His weeping also increased and, when his weakness would increase, اللّٰهم الرفيق الاعلى 'O Allāh, the exalted companions,' would emanate from his tongue. He saw a few days of good health in that period, and the grieving and wounded hearts thereby found some solace. He used to say in that state, 'Such sweetness and pleasure was felt during the severe weakness that is not felt during these few days of good health.' In these days, he gave abundant charity and freewill alms. He said on 12th Muḥarram, 'I have been told that I will be travelling from this world to the next within forty-five days and have also been shown the spot where I am to be buried.'

His sons one day saw him weeping profusely and, when they asked the reason behind it, he said, 'Love for death.'

'Why are you so disinclined and disinterested in us?' they asked.

305 *Hadhrat Mujaddid aur Unke Nāqidīn*, 164-165.

306 *Qur'ān*, 73:8.

He replied, 'Allāh is more beloved [to me] than you.'

On 22nd Ṣafar, he said to his dear ones and servants, 'Forty days are complete today. See what developments take place in the next seven, eight days.' He would then mention the boundless favours and countless bounties of Allāh.

On 23rd Ṣafar, he distributed all his garments and clothes among his servants. Since he was not wearing clothes made of cotton, the cold affected him and he, once again, developed a temperature. Just like the Leader of the Universe ﷺ - whose health, after slight improvement, deteriorated for a second time - he fulfilled this *sunnah* too. Propagating the higher sciences in such a weak state continued apace. His son, Khwājah Muḥammad Saʿīd ﵀, said that this weakness will not be able to endure the talk. Hence talking about the realities (*ḥaqā'iq*) and guidances (*maʿārif*) should be postponed for another time.

He replied, 'O beloved son, who has the time to delay these topics for another moment?'

Dedication to Fixed Practices (*Maʿmūlāt*)

Even in these days of weakness, he did not offer his *ṣalāh* but in congregation. Only in the last four, five days of his life – after being urged by the people - did he offer it alone. He did not grow lax in supplication, transmitted prayers (*awrād ma'thūrah*) Remembrance of Allāh and meditation (*murāqabah*), nor did he overlook anything from the virtues and commands of the Sharīʿah and Spiritual Path.

One night, he woke up in the last third, performed ablution and said, 'This is my last Tahajjud prayer!' And that is what happened in that he did not have another opportunity to offer Tahajjud prayer.

Advices

He found himself deeply immersed and absorbed prior to his passing away. His servants asked if this raptness was as a result of weakness or absorption.

He replied, 'Due to absorption, since some matters and realities are before me.'

He exhorted to remain steadfast on the Sunnah, refrain from innovation (*bidʿah*) and constantly engage in the Remembrance of Allāh and meditation.

'Hold on to the Sunnah with your teeth!' is what he used to say.

He said, 'The bringer of the Sharīʿah ﷺ, in accordance with الدِّيْنُ النَّصِيْحَة 'The religion [of Islam] is to act with sincerity,' did not spare a minute in his kindness and compassion and good counsel for the Ummah. One should seek the path of total submission from reliable books and should comply with it.'

He said, 'My funeral should be fully in line with the Sunnah and no *sunnah* should be omitted!'

He said to his respected wife, 'As it is looking likely that I will depart this world before you, make my funeral arrangements with your dowry.'

He also said, 'Bury me in an anonymous spot.'

His sons remarked, 'Your wish was to be buried next to our elder brother, Khwājah Muḥammad Ṣādiq (the eldest son of Shaykh Mujaddid ؒ who passed away on 9th Rabīʿ al-Awwal, 1025 AH) and now you are saying this.'

He said, 'Yes, I had a strong desire for that at the time.'

Seeing his sons go silent and display doubts, he said, 'If you cannot do this, then bury me outside the city next to my respected father or somewhere in the garden. Keep my grave raw so that there be no trace left of it after a few days.'

As he saw once again that his sons have gone into deep thought, he smiled and said, 'It's your choice – bury me where you see fit.'

Demise

It was the night of Tuesday, being 27th Ṣafar, and he was to embark on his journey to the hereafter the very next day. He said to those servants who had stayed awake in the nights to tend to him and treat him, 'You have put great effort in, now only the effort of

this night remains.' He then said, اَصْبِحْ لَيْلاً 'O night, somehow do morning.'

At mid-morning (*chāsht*), he requested a basin to urinate in but it had no sand in it, thus fearing splashes of urine. Someone advised that a sample bottle should be shown to the doctor, but he said, 'I am not breaking ablution - lay me on the bed.' It was as though he had been made aware that he was to depart the world and there wouldn't be sufficient time to even perform ablution.

When he was helped to lie down on the bed then, according to the *sunnah* way, he placed his right hand under the right cheek and engaged in the Remembrance of Allāh. Seeing his breathing intensify, his sons enquired how he was.

He said, 'I am fine,' adding, 'The two *rakʿah*s that I offered are sufficient.'

These were the Shaykh's last words and, other than uttering the Essential Name (*ism al-dhāt*) , i.e. Allāh, he did not say a word. In fact, moments later, he gave his life to the Creator of life.

This happened at mid-morning on Tuesday 27th Ṣafar, 1034 AH. (it was presumably November – a cold month in that region).

That particular month of Ṣafar consisted of twenty-nine days and, with Rabīʿ al-Awwal starting the following day, his soul departed this world. He was sixty-three years old at the time.

Burial Arrangements

People realised that when his body was brought for washing, his hands were tied according to the way of *ṣalāh*. His fingers of the right hand and thumb were wrapped around the wrist of the left hand. His sons spread his arms out but it was witnessed that the blessed hands tied up as before after the washing of the body. This position remained till the end. Looking at him, it seemed as though he was smiling and saying,

ہم چناں زیست کہ وقت رفتن تو
ہمہ گریاں شوند تو خنداں

Live your life in a manner that when departing,
Everyone is weeping and you are smiling.

No matter how much they tried to separate the hands, they would just come together to the position of *ṣalāh*. All burial arrangements were conducted according to the *sunnah*. His son, Khwājah Muḥammad Saʿīd led the Janāzah prayer and his blessed body was taken to its final resting place.[307]

Tuḥfah ﷺ

Tuḥfah was a righteous and accomplished woman. Shaykh Sirrī al-Saqaṭī ﷺ says:

'One night, I couldn't fall asleep and was agitated to the extent that I even missed the Tahajjud prayer. After performing the morning prayer [Fajr], I would go in and out [of the house] but found no solace and the discontent remained. In the end, I decided to visit a hospital and see the suffering of the ill, with it being possible that their state of affairs would bring some comfort.

'I found solace and my chest cleared at the hospital. I saw a beautiful girl whose worn-out clothes emitted a fragrance. Her hands and feet were tied. On seeing me, she shed tears and recited some poetry. I asked the people there who she was. They said, "She is someone who has gone mad. Khwājah tied her hands and feet and left her here." When she heard this, her weeping got louder and she recited the following Arabic poems:

O group of men, I have committed no sin,
I might appear insane, but my heart is awake and aware.
I have been wrongly imprisoned,
Besides love, no other sin can be seen in me.

I am deeply in love with the One whose commands I cannot go against,
The quality that you see in me is my only fault and sin.
And that which you see as bad and depraving in me is in realty my quality,
He who loves Allāh and is pleased with Him, there is no sin on him.

307 *Tārīkh-e-Daʿwat wa ʿAẓīmat*, 4:170-174.

‘Her words deeply affected me and made me cry. This slave girl said, “O Sirrī, what will your condition be when you recognise Him in the manner He ought to be recognised?” Saying this, she fell unconscious. When she regained consciousness, I said to her, “O slave girl!” and she said, “I am present, O Sirrī!”

“How did you recognise me?” I asked.

“Since I have recognised Him, I am no more ignorant,” she replied.

“I have heard that you claim your love for someone. Who is it that you love?”

“He who has shown me His bounties and blessed me with His favours and is closer to us than our own hearts!”

I then asked, “Who imprisoned you here?”

She replied, “Those who are jealous had me locked up in here.”

She then let out a loud shriek and collapsed.

‘I thought she had died. But on regaining consciousness, she recited more poetry befitting the situation at the time. I urged the hospital warden to release her and he did just that.

I said to her, “Go wherever you wish.”

“O Sirrī, where shall I go? The True Master has made me the slave of others. I will go away if He is pleased, otherwise I will remain patient.”

“She is more intelligent than myself,” I thought to myself.’

Shaykh Sirrī ﵀ Meeting Tuḥfah’s Master

‘At the same time, Tuḥfah’s master arrived and asked the warden, “Where is Tuḥfah?”

“She is inside with Sirrī al-Saqaṭī,” he replied.

He became happy and entered. He greeted me and conducted himself respectfully.

“This slave girl is more worthy of honour than me. For what wrong have you imprisoned her?”

“There are many reasons. She is insane. She neither eats nor drinks. She doesn’t allow us to sleep. Engages in the Remembrance

of Allāh and is constantly thinking and reflecting. All my money has been spent behind her. I had purchased her for twenty thousand dirhams, thinking that she will benefit me, especially since she has many qualities and talents that could help bring in more money."

"What talents does she have?" I asked.

"She is a singer – a wonderful singer!" he revealed.

"For how long has she been in this state?"

"One year."

I enquired about her state before then. He thus said, "She would hold the harp under her arm and perform this poetry (which means):

I swear not to break the promise I have given You, and will never harm our friendship.
The friendship that has occupied my heart,
So how can I console my heart and find tranquility?
That Being, besides Whom I have no other friend,
You have left me to serve people.

One day, she performed this poetry and then suddenly got up, smashed the harp and began to shriek and cry. I suspected her of falling in love with someone but it appeared not to be the case. I asked Tuḥfah to tell me what the reality was, so with tearful eyes, she recited a few poems:

Allāh has spoken in my heart,
And the good advice was on my tongue.

I became close to Him after a while,
He blessed me with a special status and respect, And granted me acceptance.

When I'm called to Him, I say 'I am present',
And, with a heart full of hope, advance towards Him Who has sought me.

Shaykh Sirrī al-Saqaṭī says, 'After hearing these poems, I said to Tuḥfah's master, "I will pay her price and give you extra on top of it."

The master said, "You are a pauper – how will you fulfil this amount?"

I replied, "Don't worry about it. Wait here and I will bring the money."

The Final Night Was Worthy of Seeing: Longing to Sacrifice

He says: 'I headed towards home, shedding tears. And, by Allāh, I did not possess a single dinar! I spent the whole night imploring Allāh, weeping and begging and displaying humility. I could not fall asleep. "O Allāh, You know all that which is manifest and hidden about myself. I trust in your kindness. Do not disgrace me."

After a while, there was a knock on the door.

"Who is it," I asked.

"Your friend," came the reply.

I opened the door and saw a man with four servants holding a candle in his hand. He sought permission to enter and I granted it. When he entered, I asked, "Who are you and what brings you here?"

"Aḥmad ibn al-Muthannā. A voice told me in a dream to "take five bags of gold to Sirrī al-Saqatī and make him happy, enabling him to purchase Tuḥfah." We too have a special relationship with Tuḥfah."

'Hearing this, I fell into the prostration of gratitude (*sajdat al-shukr*) and waited for morning. After Fajr prayer, I went along with this friend to the hospital. The warden was waiting for us and, on seeing me, he said, "Welcome! Welcome! Tuḥfah holds a special rank in front of Allāh. The divine voice from heaven said to me, "How nice it is for he who remembers me in his heart!"'

The Blessings of Tuḥfah

'When Tuḥfah saw us approaching, her eyes filled with tears and she turned to Allāh, "O Allāh, you have exposed my secret before the people."

Tuḥfah's master arrived, crying. I asked him, "Why do you cry? I have brought what you asked for plus five thousand profit."

“I don’t want it anymore?”

”I will give you profit equivalent to the price!”

“Even if you give me the wealth of the whole world as a price for Tuḥfah, I would not accept it! I have freed Tuḥfah for the sake of Allāh.”

I asked, “What is going on here?”

He said, “I was admonished last night. I make you witness that I have left behind all this wealth and turned to Allāh.”

When I looked at Muthannā, he was also crying.

“Why are you shedding tears?” I asked.

“It appears that Allāh is displeased with me in relation to the task for which He had called me for. Be witness that I have given away all my wealth in the path of Allāh.”

I said, “Glory be to Allāh! How extensive and widespread are the blessings of Tuḥfah that it encompasses everyone!”

‘Then Tuḥfah stood up, took off her clothes and came out wearing sackcloth. Tears were rolling down her eyes. I said to her, “Allāh has freed you, so why the crying?” On this, she recited some poetry (the translation of which is presented below):

I cry for that Being towards Whom I run.
By His truth, He is that Being Who called for me so that I may remain with Him forever.

And so that He may take me to a goal which I desire,
And so that He may make me happy.

After that, we went outside and relentlessly searched for her, but all in vain.’

Towards Ḥaram

‘All three of us set off for the Kaʿbah. Aḥmad ibn al-Muthannā passed away on the journey whilst Tuḥfah’s master and me reached Makkah Muʿaẓẓamah. One day, I heard some poems emanating from a wounded heart (the meanings of which are):

The friend of Allāh is sick in the world and the illness is chronic,
Its cure is the love of Allāh and the pain that He, with His own hands, has given her,
To drink from the goblet of love and thoroughly quenched her.

She collapsed in His love and quest upon being given the drink from the goblet of love.
Without Him, she is the same as that person who claims to love and desire Him,
And collapses in the quest and desire to see Him.

‘We reached this voice pouring out poetry. That person saw us, “O Sirrī!”

I said, “I am present – who are you? May Allāh descend His mercy upon you.”

“There is none worthy of worship besides Allāh. What type of ignorance – after recognition - is this? I am Tuḥfah.”

Tuḥfah had become extremely weak.

I said, “O Tuḥfah, What did you achieve after choosing seclusion?”

She replied, “Allāh granted me His closeness and love and created an aversion and dislike for everything else.”

I said, “Aḥmad ibn al-Muthannā has passed away.”

She said, “Allāh have mercy on him. Allāh had bestowed him with piety and honour that was to be seen with no one else. He will be my neighbour in Paradise.”

I told her that her master was with me. She supplicated in his favour before collapsing near the Kaʿbah and breathing her last.

When her master arrived, seeing her lifeless body, he too collapsed to the ground. I leapt forward to help him to his feet but he too had passed away. I arranged for their bathing and burial and returned thereafter. May Allāh have mercy on all of them.

This entire account is versified in *Kulliyat-e-Imdādiyyah*. Some of its verses are mentioned below:

دام میں قید آہوئے وحشی جو تھا　　بند کھلتے ہی ہوا مثل ہوا

وہ ہوا صحرائے لق ودق میں گم
اب نشاں اس کا کہاں پاتے ہو تم

جب نہ تحفہ کا پتہ ان کو ملا
کر دیا پھر عزم بیت اللہ کا

شیخ وتاجر میر تینوں ہو بہم
متفق ہو کر کیا قصد حرم

جب نہ پایا تحفہ جاں کاہ کو
چل دئے پھر تینوں بیت اللہ کو

مر گیا ان میں سے رستہ میں امیر
حسرت درد والم کا کھا کے تیر

دولت دنیا بھی کر کے سب فنا
جاں بھی جان آفریں پر کی نثار

میر تو ان سے گیا مر راہ میں
شیخ وتاجر پہنچے بیت اللہ میں

ایک دن باشوق دل اور سینہ صاف
کر رہے تھے کعبہ کا طواف

ایک صدا پر درد آئی کان میں
جس سے جوش ان کی پڑا آجان میں

تھا یہ ایک مضمون اس نالہ کے ساتھ
یعنی کہتا ہے کوئی بے دل یہ بات

اے مرے معبود اے محبوب دل
اے مرے مقصود اے مطلوب دل

ہے چراغ شب سہ روزوں کا تو
شادی دل ہے شب اندوزوں کا تو

رہنمائی تجھ سے ہے گمراہ کو
دلے ہے آگا ہی تو جان آگاہ کو

درد ہے تیرا شفا بیمار کی
زخم تیرا ہے دوا دل زار کی

پیاس تیرے شوق کی رکھتا ہے جو
تیرے آب وصل بن کب سیر ہو

عاشق حق نت ہے دنیا میں مریض
آہ ودرد اس کے دوا ہے بے نقیض

جو کہ غم سے تیرے ہے پر اضطرار
بے ترے دیکھے اسے ہو کب قرار

سن کے اس سے شیخ مضمون دعا
مثل سیل اشک اس جانب چلا

جا کے دیکھا اک طرف ایک خستہ تن
سر بسجدہ خاک میں ہے نعرہ زن

سن کے اس دم شیخ کی آواز پا
چونک اٹھی یکبارگی وہ پارسا

سر اٹھا کر اس نے دیکھا شیخ کو
اور کہا اے شیخ سری خوش ہو تو

شیخ نے پوچھا کہ تو کون ہے بتا
جس کے نالہ سے مرا دل خوں ہوا

سن کر بولی "لا الہ الا" ہو
جہل ہو بعد علم کے اے نیک خو

رحم حق تجھ پر ہو ہے حیرت کی جا
آشنا کے بعد ہو ناآشنا

تم گئے کیا بھول اے سری مجھے
میں ہوں تحفہ مول لیتے تھے جسی

میں ہوں تحفہ جس کو کی تم نے رہا
پائی پردہ سے تیرے میں سو نوا

شیخ نے دیکھا جو اس کو غور کر
مثل تنکہ ہو گئی ہے سوکھ کر

ہے پڑی ایک غار میں وہ خاک تن
خاک میں غلطاں ہے اس کا تن بدن

ہو گئی زہد سے جیسے خیال
ہے گل پژ مردہ کانٹے کی مثال

سر وسیمیں قد ہوا اس کا خلال
بدرتن گھٹ کر ہوا مثل ہلال

ہو گیا قامت الف سے اس کانوں
مار مردہ کی طرح کا کل نگوں

قطرہ خوں تھے ہزاروں چشم پر
ہو لبوں پر آہ ونالہ کا اثر

تاجر دل خستہ الفت میں تیری
چار چشم ہے شوق میں زیارت تیری

ہے طواف اندر تیری امید پر
لگ رہی ہے ہر طرف اس کی نظر

سن کر تحفہ نے دعا ایک دل میں کر
مر گئی رکھ کر در کعبہ پر سر

دم میں بھر کر سانس ٹھنڈا مر گئی
عشق کے سب کام پورے کر گئی

جان مت دی جان اس نے رائیگاں
جان جاناں پر فدا کی اس نے جاں

عمر طاعت میں گزاری یار کی
مرد وار آخر کو جاں بھی وار کی

چھوڑ کر اے دل یہ رویہ شانگی
سیکھ لے اس زن سے تو مردانگی

غم تو اپنا کر نہیں گر تجھ کو غم
جائے ماتم ہے نہ جس جا میں ہو غم

آگیا تاجر بھی ناگہ اس گھڑی
دیکھا تحفہ کو کہ ہے مردہ پڑی

بے دلی سے وہ بھی گر کر خاک پر
مر گیا تحفہ کے رکھ پاؤں پہ سر

جان دی بے ساختہ مثل پتنگ
ساتھ اس شمع کے جل کر بیدرنگ

دیکھ کر یہ حال بولے شیخ یوں
"انا للہ وانا الیہ راجعون"

بعد ازاں تجہیز اور تکفین کر
خاک میں دونوں کو سونپا سر بسر

شیخ نے دونوں کا کر گور وکفن
بعد راہی ہوئے سوئے وطن

رحمت حق ہو جیو شام وسحر　　ان شہیدوں کے رو ان پاک پر
رحمت حق ہو سدا ان پر نثار　　دے جگہ ہم کو بھی رب ان کے جوار
بارہ سو تھے اور اکاسی سال ہجر　　ہو چکا جب حضرت تحفہ کا ذکر
ہو چکی جب مثنوی تحفہ تمام　　تحفۃ العشاق رکھا اس کا نام

Shaykh Maḥkam al-Dīn Ṣāḥib al-Yusr Uwaysī ﵀

When the state of spiritual inebriation and deep absorption overcame Shaykh Maḥkam al-Dīn Ṣāḥib al-Yusr Uwaysī ibn Ḥāfīẓ Muḥammad ʿĀrif ibn Ḥāfīẓ Maḥmūd ﵀, he would remain unconscious for days or a month and, at times, up to four months. During this period, he would be totally unaware of worldly developments. He would sit on the edge of a lake close to the city of Rathi. The lake had very deep waters and would fill to spill in the rainy season. He would organise *simāʿ* gatherings and in the state of deep enrapture (*wajd*) jump into the lake.

One day, he became fully enraptured while the *simāʿ* gathering was in full flow and, in front of thousands of people, in this ecstatic state of his, jumped into the lake and went straight to the bottom. People searched for him and the divers explored the whole lake but in vain. Accepting defeat, they exercised patience whilst the public made it well-known that just like Shaykh Quṭb al-Dīn ibn Khwājah ʿAbd al-Khāliq ﵀, he has disappeared from the sight of people and joined up with the world of invisible beings and *abdāl*s.

Four-five months went by and the lake's waters dried up. The land owners there began to take the soil from the lake and bring it into their use. One day, a hoe hit something and, after careful observation, they found a body buried underneath. They carefully pulled the body out of the soil and realised that it was Ṣāḥib al-Yusr Uwaysī ﵀ still in his deeply absorbed and spiritually inebriated state. The *qawwāl*s were called for and poetry in praise of the Messenger of Allāh ﷺ was performed. As he regained consciousness, people saw with their own eyes that he was still in fine fettle.

Khwājah Sulaymān رحمه الله says, 'I was still a child when I visited Shaykh Maḥkam al-Dīn Ṣāḥib al-Yusr Uwaysī رحمه الله. In those days, he would meditate in a masjid in Taunsa after Ẓohr prayer. I witnessed a Pathan from Kabul enter and sit by him after greeting him. He said, "I have travelled country after country in search for a righteous individual and have now reached Punjab after travelling a distance. I have still not achieved my aim."

He replied, "Neither is the world empty of such righteous people nor can any city remain inhabited without them. They are found in every country and city but a clear sight is what's needed. Man will not be deprived if he sees with the spiritual sight!"

This Afghan said, "Shaykh, I will not leave here deprived now!"

"Your share has been left with us as a trust for some time. Do you wish to take your share all at once or slowly?"

The Pathan was very eager, so he said, "No, I would like all of it now."

"You do not have the capacity to accept this heavy burden. Even if you take it, you will not be able to endure it."

"My frail self is sacrificed for the real beloved self."

The Shaykh said, "Okay, come forward and recite, لا اله الاهو 'There is no deity but He.'"

As he began to recite, the Shaykh recited along with him and, as he read لا اله الا هو 'There is no deity but He,' with a heavy beat, the Pathan collapsed to the ground flapping around like a suffering chicken. In the end, his restlessness took him to a pond and he fell into it. The water started to bubble at the same time looking as though it is boiling in a pot. The dervishes from the Shaykh's *khānqāh* succeeded in pulling him out, but with great difficulty. And, within moments thereafter, he breathed his last. The Shaykh arranged for his burial requirements and laid him to rest.[308]

Shaykh Mujaddid al-Dīn al-Baghdādī رحمه الله

Khawārzim Shāh's mother had no counterpart in beauty and elegance. She quite often attended Shaykh Mujaddid al-Dīn's

308 *Khazīnat al-Awliyā' - Ṣūfiyyāh ke Mukhtalif Masā'il*, 171-172.

gatherings and took delight from his discourse. Sometimes, it so happened that she would visit him at night.

Finding Shāh Khawārzim in a state of intoxication one night, the adversaries of Shaykh Mujaddid al-Dīn saw it an opportune moment to say to him, 'Your mother has married Mujaddid al-Dīn in secret and they are enjoying each other's company at this very moment.'

Sulṭān Khawārzim forthwith gave the command to have him thrown into the sea before dawn.

On hearing this news, Shaykh Najm al-Dīn Kubrā was deeply saddened. He pronounced, 'Surely, we belong to Allāh and to Him we shall return. My son, Mujaddid al-Dīn has been thrown into the sea and killed.' Placing his head in prostration, he implored, 'O Allāh, clear the throne from this haste and imprudent king!' Allāh accepted his supplication.

After being informed of this, Sulṭān Khawārzim deeply regretted his actions. He came on foot to meet Shaykh Najm al-Dīn holding a tray of gold, hanging two swords with a shroud tied round his head. He, upon reaching the gathering, made bare his head and stood in the shoe area with his head bowed, 'If you want compensation [blood money], then here is the gold. And if you want equitable retribution, then the sword and shroud are before you.'

The Shaykh said, كَانَ ذٰلِكَ فِى الْكِتَابِ مَسْطُوْرا 'It is written down in Allāh's decree.[309] The compensation for Mujaddid al-Dīn is your entire kingdom! This kingdom will be seized from you, your head will be decapitated, thousands of innocent souls will be killed and I will also end up sacrificing my life during this invasion!'

The king returned despondent from there.

After a period, the armies of Genghis Khan advanced destroying Khawārzim's kingdom. He was also killed. Shaykh Najm al-Dīn Kubrā was martyred in this very battle. He achieved martyrdom in 617 AH. Some commentators record it as 607 AH.[310]

309 *Qur'ān*, 6:33.

310 *Khazīnat al-Awliyā' - Ṣūfiyyāh ke Mukhtalif Masā'il*, 206.

Saʿīd ibn Jubayr ﵀ is a famous Follower. Ḥajjāj ibn Yūsuf had him captured and brutally killed for revolting against him. Before his martyrdom, Ḥajjāj asked, ‘Tell me Saʿīd, how do you want me to kill you?’

‘Just the way you would want to be killed yourself,’ replied Saʿīd.

‘Shall I forgive you?’

‘The real forgiveness comes from Allāh. Your forgiving is of no value.’

Ḥajjāj ordered the executioner to execute him. Saʿīd laughed when taken outside of which Ḥajjāj was informed. He called him back in.

‘Why did you laugh?’ Ḥajjāj asked.

‘At your insolence against Allāh and His forbearance towards you,’ he replied.

‘I am killing that person who caused dissension between Muslims. (Then addressing the executioner) Behead him right in front of me!’ he bellowed.

Saʿīd ibn Jubayr ﵀ said, ‘Let me offer two *rakʿah*s *ṣalāh*. (He offered them and turned in the direction of the *qiblah* to recite the verse, اِنِّىْ وَجَّهْتُ وَجْهِىَ لِلَّذِىْ فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ حَنِيْفاً وَمَا أَنَا مِنَ الْمُشْرِكِين ‘Surely, I have turned my face towards Him Who created the heavens and the earth, having turned away from all that is false; and I am not of the polytheists).’[311]

Ḥajjāj commanded, ‘Turn him away from the *qiblah* towards the *qiblah* of the Christians, for they too caused separation and division in their religion!’

His operatives immediately turned Saʿīd ibn Jubayr’s ﵀ face away from the *qiblah*.

Saʿīd ibn Jubayr ﵀ thus said, فَأَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ اِنَّ اللّٰهَ هُوَ السَّمِيْعُ الْعَلِيْمُ ‘Wherever you turn, there is the face (presence) of Allāh.’[312]

Ḥajjāj said, ‘Turn him upside down (face down) for we are responsible for acting upon the apparent.’

311 *Qur’ān*, 6:79.

312 *Qur’ān*, 2:115.

Saʿīd ibn Jubayr ﵀ said, مِنْهَا خَلَقْنَاكُمْ وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرىٰ 'From it We created you and into it We shall return you and from it We shall raise you a second time.'[313]

'Kill him!' ordered Ḥajjāj.

'I make you witness that, أَشْهَدُ أنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ اَنَّ مُحَمَّداً عَبْدُهُ وَرَسُوْلُه I testify that there is no deity but Allāh alone. He has no partners, and I testify that Muḥammad is His servant and Messenger. I will avenge this on meeting you on the Day of Judgement!' said Saʿīd ﵀.

He was martyred after that. Surely, we belong to Allāh and to Him we shall return.

Saʿīd ibn Jubayr ﵀ bled profusely after being martyred which astonished even Ḥajjāj. He asked his doctor the reason for this, who said, 'His heart was at peace and he did not hold even a little bit of fear in his heart, thereby keeping his blood flowing at its original level as opposed to those whose blood, out of fear, dries up right from the onset.'[314]

Shaykh Abū 'l-Riḍā' ﵀

He was the respected uncle (father's brother) of Shāh Waliyullāh ﵀. Quoting Shāh Waliyullāh ﵀, who says, 'He adopted seclusion, total isolation, total reliance in Allāh, the way of emulating the Sunnah and the state of the ascetics to a level beyond which it was not possible for a human to do.'

Shaykh Muḥammad Muẓaffar Rahtakī ﵀ reports, 'Shaykh in his early life would often say, "When Shaykh Abū 'l-Riḍā's age surpasses fifty, my age will be somewhere between fifty and sixty years!" When he surpassed fifty years of age, I became anxious. On him reaching fifty-five years of age, by chance, I had to travel to Rahtak for an occasion. Prior to taking my leave, I related my worry to him. He smiled and put me off my worry, saying, "You should visit your birthplace. Don't let this thought settle into your heart." These were the last words I heard from the Shaykh.'

313 *Qur'ān*, 20:55.

314 *Ḥikāyāt Ṣaḥābah*, 95.

Gulshan, the poet, says:

'Shaykh ʿAbd al-Aḥad visited the Shaykh during his final days. I was accompanying the Shaykh at the time. When we reached his blessed company, he was, uncharacteristically, resting on the bed with all his companions sat on the ground. He gave Shaykh ʿAbd al-Aḥad a smile upon seeing him and, welcoming him with warmth, sat him down by him on the bed. They remained like that without striking a conversation for a while. It felt as though his heart had cooled off from all other relationships and could not speak due to insensibility and intense engrossment. He then got to his feet and, because his family was closely related to 'Shaykh ʿAbd al-Aḥad, he took him home with him.

'For a while, they sat in each other's company silently until the call for prayer was called out for Maghrib. His eldest son, Shaykh Fakhr al-ʿĀlam came and informed that "the call for prayer had already been called out and that we should go outside." The Shaykh in response said, "Baba, is there still a difference between inside and outside?" Saying this, he came outside and offered *ṣalāh* in the masjid. After this meeting, Shaykh ʿAbd al-Aḥad said, "It is as though he has been ordered to sit in this manner and, maybe, his time to depart this world is near and is overcome by the urge to meet the Exalted Companion." He passed away shortly afterwards.'

Some of the Shaykh's companions have reported that, upon feeling weak and weary, the Shaykh did not eat for two or three days. His disposition became one of disinclination [to worldly requirements] to the extent that he lost interest in everything. He said goodbye to his household as he left for the masjid to offer ʿAṣr *ṣalāh*. After ʿAṣr, he asked for the book *Maqāmāt-e-Khwājah Naqshband* and began reading it. During this period, one of his devotees offered him *pān* from which he took a couple of pieces and, in a cheerful and happy state, took support from a cushion that was by his side. Then, at that very moment, his soul departed his body.

Not long before he passed away, he asked about Shaykh ʿAbd al-Raḥīm ﵀ through gesture. Some people went looking for him while others, thinking that he is experiencing unconsciousness, lifted him and took him to the main entrance. Shāh ʿAbd

al-Raḥīm ﷺ arrived at that time and saw that the soul had already left the body.

This happened on 17th Muḥarram 1100 AH. Some individuals have determined the date using solar calculations. May Allāh be pleased with him, make him happy and make Jannat al-Firdaws his abode.[315]

Shaykh Wajīh al-Dīn ﷺ

Desiring Martyrdom

Shāh ʿAbd al-Raḥīm ﷺ used to say, 'One night my father (Shaykh Wajīh al-Dīn) took very long in prostration as he performed Tahajjud prayer. I thought that his soul had left his body. When he came out from this state, I enquired regarding this lengthy prostration of his. He said, "I went into the realm of the unseen and witnessed the state of those dear ones who have achieved martyrdom. Their high rank and status made me extremely happy and, I therefore, asked Allāh to grant me martyrdom and implored him until he accepted my supplication. I was shown a sign which suggested that I will achieve martyrdom near Dakan."'

After this incident he decided to travel and made preparations even though he had stopped working and was in some way averse to this idea. He purchased a horse and headed towards Dakan. He thought the encounter will be against Seywā, the King of the disbelievers, who had caused great humiliation to the Muslim judge. But, when he reached Burhanpur, he was informed through spiritual unveiling (*kashf*) that he had left his place of martyrdom in his trail and therefore turned back.

315 *Anfās al-ʿĀrifīn*, 328-330.

On his journey, he made a pact with some pious and devout businessmen and agreed to enter Hindustan via the town of Hindiya. At this juncture, they met an elderly man, who was stumbling and falling over as he was walking along. Pitying him, he asked where he was travelling.

He replied, ‘I am going to Delhi.’

He (Shaykh Wajīh al-Dīn) said to him, ‘Take three *pesā*s from my workers everyday.’

In reality, this old man was a spy working for the disbelievers.

When the caravan reached the inn of Nawnbriya, which is a two to three days journey [32-48 miles] from River Narbada towards Hindustan, this spy informed his companions as a result of which a big group of bandits arrived at the inn. He was reciting the Qur’ān at the time, and three from the group approached him and asked, ‘Who is Wajīh al-Dīn?’ Once they had identified him, they said, ‘We have nothing against you. We have come to know that you do not have any wealth; besides, you favoured one person from our group. However, these businessmen have so much wealth that we will never leave them alone.’

As he was already fully aware of the real purpose behind this journey, he did not agree to give up on the companionship of these businessmen and consequently leapt forward to defend them from being killed and looted. He suffered twenty-two wounds in the encounter and his head was also severed in one attack. Despite this, whilst pronouncing ‘Allāh is the Greatest,’ he pursued the non-believers for a distance of the flight of an arrow. An onlooking woman was highly astonished with his feat. He then fell to the ground and was buried there.

Shāh ʿAbd al-Raḥīm used to say, ‘At the end of this very day, he appeared before me in bodily form and showed me his wounds. I offered almsgiving for sending reward to the dead (*īṣāl al-thawāb*).’ The Shaykh adds, ‘I was hoping to move his body, but he appeared

in his bodily form and prevented me from doing this. The stories of his killing are legendary.[316]

Shaykh Aḥmad Nakhlī ﵀

Shaykh Aḥmad Nakhlī lived for ninety years. Shaykh ʿAbd al-Raḥmān ﵀ states, ‘I acted as an agent for my father in all his worldly affairs and dealings. When my respected father (Shaykh Aḥmad Nakhlī) approached his final years, he became very weak. I, therefore, went to him with the demands of his creditors and said, “I fear that the day you die, all this debt will be burdened on me, and my close ones and relatives will not acknowledge my being your agent.”

My saintly father said, “Do not let this fear find a way into your heart. I am convinced that I will die only after I have repaid all my debt and, that night in which I have no more debt remaining, will be the last night of my life.”’

A short while before he passed away, he received from the least expected of sources, an amount sufficient to repay all his debt and, as he had said, the last night of his life was the night when he no more owed money to anyone.[317]

Khwājah Fuḍayl Ibn ʿIyaḍ ﵀

Khwājah Abū ʿAlī al-Rāzī ﵀ says, ‘I stayed in Khwājah Fuḍayl ibn ʿIyaḍ’s ﵀ service for three years. I did not see him laugh for one day in that period but only on the day when his son, ʿAlī, passed away.

His son’s death was caused when one day, as he sat by the well of Zamzam, someone recited the verse وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ مِمَّا فِيْهِ وَيَقُوْلُوْنَ يٰوَيْلَتَنَا مَالِ هٰذَا الْكِتَابِ لَا يُغَادِرُ صَغِيْرَةً وَلَاكَبِيْرَةً اِلَّا أَحْصَاهَا “And the record [of everyone’s deeds] will be laid open, and you will see the guilty filled with dread at what [they see] therein; and they will exclaim, “Ah, woe unto us! What a record is this! It leaves out

316 *Anfās al-ʿĀrifīn*, 344-346.

317 *Anfās al-ʿĀrifīn*, 393-394.

nothing, be it small or great, it takes everything into account!'"[318] On hearing it, he shrieked and passed away.[319]

Sufyān ibn ʿUtbah would say, 'We went to visit Khwājah Fuḍayl ibn ʿIyaḍ رحمه الله and he said to us, "Had you not visited me, it would have been better than you coming, for now I fear of saying something that could be taken as a complaint of Allāh!"'

Close to his death, he became unconscious and, upon opening his eyes, he said, 'Shame! Such a long journey but so few provisions!'

Someone saw him in a dream after his death, saying, 'I did not find anyone more better for a servant [of Allāh] than Allāh.'

Yaḥyā Ibn Muʿādh رحمه الله

When the people visiting Yaḥyā ibn Muʿādh رحمه الله asked him how he was, he recited the following poems:

خَرَجْتُ مِـنَ الدُّنْيَا وَقَامَتْ قِيَامَتِى   غَـدَاةً يَقِـلُّ الْحَامِلُـوْنَ جَنَازَتِـى

وَعَجَّلَ أَهْلِىْ حَفْـرَ قَبْرِىْ وَصَيَّرُوْا   خُرُوْجِـىْ وَتَعْجِيْلِـىْ اِلَيْـهِ كَرَامَتِىْ

كَأَنَّهُـْم لَمْ يَعْرِفُـوْا قَـطُّ صُوْرَتِـى   غَـدَاةً أَتٰـى يَوْمِـىْ عَلَـىَّ وَلَيْلَتِـىْ

(My state is such that) I am leaving this world,
The day the carriers lift my body, that will be my Day of Judgement.
My dear ones will have the grave dug swiftly for me,
And will deem taking me there hastily my honour.
They will be as quick as they are allowed to get me there,
And when the day of my death and its night dawns upon me,
Their condition on that day will be as though they didn't even know me.

Sufyān al-Thawrī رحمه الله

Sufyān al-Thawrī رحمه الله is reported to have been born in 99 AH.

ʿAbd al-Raḥmān al-Mahdī says, 'Sufyān al-Thawrī was with me one night and was overcome with weeping.

318 *Qur'ān*, 18:49.

319 *Khazīnat al-Aṣfiyā'*, 23.

Someone asked him, اراك كثير الذنوب "Are you crying due to remembering the many sins [you committed]?"

Picking up some dust particles from the ground, he replied, وَاللّٰهِ لَذُنُوْبِیْ أهْوَنُ عِنْدِیْ مِنْ ذَا "By Allāh, my sins are even lighter to me than this! My crying is caused by the fear of not dying on Faith!"'

Sufyān al-Thawrī ﵀ used to say, 'Besides the highly esteemed, very few people are safe from these four evils: 1. Avarice, 2. Lies, 3. Complaining, 4. Ostentation.'

He was urged to utter the Declaration of Faith at the time of his death, so he replied, لَيْسَ اِلَیَّ ثَمَّه أمْرٌ 'I don't have a choice in it,' meaning, I am under the total control of Allāh and becoming his from head to toe. There is nothing else left for me.[320]

Ibn al-Mahdī says, 'Sufyān al-Thawrī ﵀ performed ablution sixty times to perform *ṣalāh* on the night he passed away. As dawn was breaking, he said, ...يَا ابْنَ مَهْدِی "O Ibn al-Mahdī, place my cheek on the ground. I am dying. مَا أشَدَّ الْمَوْت! مَا أشَدَّ كُرَبُ الْمَوْتِ How severe is death! How severe are the pangs of death!" Seeing him in this state, I left the house to inform Ḥammād ibn Zayd and others, but they met me at the door and, to console me, said, "May Allāh reward you!"

"How did you find out," I asked.

He revealed, "Each one of us saw a dream last night in which we were told that اَلاَ اِن سُفْيَانَ الثَّوْرِی قَدْ مَاتَ "Listen! Sufyān al-Thawrī has died."'

The closest person to his head at the time of his death was Ḥammād ibn Salamah. As he took a deep breath, Ḥammad said to him, أَبْشِرْ فَقَدْ نَجَوْتَ مِمَّا كُنْتَ تَخَافُ! 'Glad tidings for escaping that which you feared! Now you are to meet the Most Generous Lord!'

Sufyān al-Thawrī asked, 'Is it your opinion that Allāh will forgive a sinner like me?'

اِیْ وَاللّٰهِ الَّذِیْ لاَ اِلٰهَ اِلاَّ هُوَ 'Yes, by Allāh, besides Whom there is no deity.'

On hearing this firm answer, he found ease and became extremely happy.

He passed away in Basrah in 161 AH.

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320 *Iḥyā' 'l-'Ulūm*, 4:681

Ibn al-Mubārak says, ‘Upon seeing Sufyān al-Thawrī ﷺ in a dream, I asked him, “How did Allāh treat you?”

He replied, “I met Muḥammad, the Messenger of Allāh (ﷺ), and his Companions.”’

Ibn ʿUyaynah ﷺ saw him in a dream and said to him, ‘Give some advice.’

He replied, ‘Keep less acquaintances with people.’[321]

Qabīṣah ibn ʿUqbah says, ‘Upon seeing Sufyān al-Thawrī ﷺ in a dream, I asked him, “How did Allāh treat you?”

He, in reply, recited these poems:

نَظَـرْتُ اِلٰـى رَبِّـىْ عِيَانًـا فَقَـالَ لِى هَنِيْئًـا رِضَـاىَ عَنْکَ يَا ابْنَ سَـعِيْد

فَقَـدْ كُنْتَ قَوَّامًـا اِذَاللَّيْلُ قَـدْ وَجَا بِعَـبْرَةٍ مَحْزُوْنٍ وَقَلْـبٍ عَمِيْـد

فَدُوْنَـکَ فَاخْـتَرْ أیَّ قَـصْرٍ تُرِيْـدُه زُرْنِـیْ فَاِنِّـیْ مِنْـکَ غَـيْرُ بَعِيْـد

I saw my Lord in front of me, and He said to me,
O Ibn Saʿīd! Glad tidings on My pleasure for you,
For you spent the dark nights in Tahajjud.
Tears of grief rolled from your eyes, And there was pain in the heart.
Now it is for you to take whichever palace you desire,
And keep on seeing Me because I am close to you.

Sufyān ibn ʿUyaynah ﷺ narrates, ‘I saw Sufyān al-Thawrī ﷺ saying in a dream, while flying from one date-tree to another, and then back again, “People should work [undertake good deeds] for such a blessing!”

He was asked, “Which deeds got you Paradise?”

He replied, “Abstinence and fearing Allāh”

“And how is ʿAlī ibn ʿĀṣim?”

“I see him like a star,” he replied.

Sufyān ibn ʿUyaynah ﷺ

His birth took place in Kufa in mid-Shaʿbān, 107 AH.

He says, ‘When I reached fifteen years of age, my father called

321 Ibn al-Qayyim – *Kitāb al-Rūḥ*.

me over to impart advices and instructions and said, "During every instant, moment, and turn you take in life, keep these advices and instructions before you."'

Saʿīd ibn Dāwūd narrates Sufyān ibn ʿUyaynah ﵀, saying, مَنْ كَانَتْ مَعْصِيَتُهُ فِى الشَّهْوَةِ فَأرْجُ لَهُ التَّوْبَةَ فَإنَّ آدَمَ عَصٰى مُشْتَهِيًا فَغُفِرَ لَهُ فَإذَا كَانَتْ مَعْصِيَتُهُ فِىْ كِبْرٍ فَأخْشَ عَلٰى صَاحِبِهِ اللَّعْنَةَ فَإنَّ إبْلِيْسَ عَصٰى مُسْتَكْبِرًا فَلُعِنَ 'He who commits a sin due to desire, then I see hope for him to seek repentance, for Ādam (﵇) erred due to desire and was therefore forgiven. But if the sin is due to pride, then I fear for its undertaker being cursed, for Iblīs disobeyed due to pride, and he was cursed as a result.'

'When we were in Muzdalifah, he performed *ṣalāh* and then lay flat on his bedding before saying, "I have been coming here for the past seventy years and each time making the following supplication: اَللّٰهُمَّ لاَ تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ هٰذا الْمَكَانِ "O Allāh, make this not the last time I visit this place." Now, I feel shy to repeat this prayer again.'

He returned from this journey and in Rajab, 198 AH passed away at 91 years of age. He was buried in the Hajun district of Makkah Mukarramah.

Mujāhid Ibn Jabr ﵀

Mujāhid is from the jurists and exegetes of the Followers of Makkah Mukarramah. Muḥammad ibn Ishāq narrates Mujāhid, saying, 'I completed three readings of the Glorious Qur'ān before Ibn ʿAbbās ﵄ in such manner that I would halt on every verse and ask, كَيْفَ أنْزِلَتْ وَ كَيْفَ كَانَتْ؟ "How was it revealed? And in what manner?"'

That is why Sufyān al-Thawrī ﵀ says, 'Take Qur'ānic exegesis from four people: Mujāhid, Saʿīd, ʿIkrimah and Ḍaḥḥāk.'

Faḍl ibn Dakīn says, 'Mujāhid passed away in 102 AH while prostrating.

Yūsuf ibn Sulaymān says, 'Mujāhid passed away in Makkah Mukarramah in 103 AH.'

Ṣilah Ibn Ashīm al-ʿAdawī ﵀

Ṣilah ibn Ashīm al-ʿAdawī ﵀ was participating in holy war in the region of *mawara' 'l-nahr* (Transoxania), an area which falls south of Russia.

Amidst the fighting, Ṣilah said to his son, يَا بُنَىَّ تَقَدَّمْ وَجَاهِدْ أعْدَاءَ اللّٰهِ حَتّٰى أحْتَسِبَکَ عِنْدَ الَّذِىْ لاَ تَضِيْعُ عِنْدَهُ الْوَدَائِعُ 'O my beloved son, advance and fight the enemies of Allāh until I can expect reward for you from the One before Whom no deposit goes to waste.'

The son was martyred in the very same battle and Ṣilah ibn Ashīm al-ʿAdawī ﵀ met the same fate afterwards. On this news reaching Basra, women began to pay their condolences at his respected wife's home.

Maʿādhāh al-ʿAdawiyah [Ṣilah's wife] would say, 'If you have come to applaud and congratulate me, then you are welcome! But, if it's to pay your condolences, then you should return. Allāh grant you the best of rewards.'[322]

ʿAbd al-Malik Ibn Marwān ﵀

As the time of ʿAbd al-Malik ibn Marwān's ﵀ death drew near, a washerman, in the outskirts of Damascus, was busy wrapping clothes in his hand and beating them down [on a stone]. Abd al-Malik said, 'How wonderful it would have been if I was a washerman and I would have ate from sustenance earned with my very own hands every day and was not in charge of worldly affairs.'

On hearing this, Abū Ḥāzim said, 'Thank Allāh that he has made such rulers that they, at the time of their death, wish to be in the state which we are in, whilst we do not wish to be in their shoes at the time of death.'

Someone asked ʿAbd al-Malik in his final illness, 'How do you find yourself?'

He replied, 'In that state which Allāh describes: وَلَقَدْ جِئْتُمُوْنَا فُرَادىٰ كَمَا خَلَقْنَا كُمْ أوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنٰكُمْ وَرَآءَ ظُهُوْرِكُمْ "And now, indeed, you have

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322 *Ṭabaqāt al-Kubrā*, *Ḥilyat al-Awliyā'*, *Asad al-Ghābah*.

come to Us in a lonely state, as We created you in the first instance; and you have left behind you all that We bestowed upon you (in the worldly life).'"[323]

Caliph Hārūn al-Rashīd ﷺ

It is written in the accounts of Hārūn al-Rashīd that he himself had cut his shroud from cloth at the time of his death and would look at it and say, مَا أَغْنٰى عَنِّىْ مَالِيَهْ، هَلَكَ عَنِّى سُلْطَانِيَهْ 'My wealth has availed me nothing. My power [kingdom] has gone from me.'[324]

At the same time (in his life), Māmūn spread some ashes on the ground and lay on it and said, 'O that being whose kingdom will never perish, have mercy on him whose kingdom has perished!'

Same was Caliph Muntaṣir Billāh's state. As death approached, he said, 'Had I known that my life is short, then I would not have done what I did.'

He was extremely anxious and restless at the time of his death that people said to him, 'There is no fear upon you. Do not worry.'

To this, he said, 'All it is that the world has gone and the hereafter has arrived.'[325]

Masrūr Khādim reports, 'When the time of death for the Leader of the Believers, Hārūn al-Rashīd, came near, he expressed his wish to see his shroud to me. On taking it to him, he ordered me to dig his grave. As I finished, he ordered his servants who obliged by carrying him to the grave. He seemed engrossed in deep thought on seeing his grave and then recited the verse, مَا أَغْنٰى عَنِّىْ مَالِيَهْ، هَلَكَ عَنِّى سُلْطَانِيَهْ "My wealth has availed me nothing; my kingdom has perished from me."'[326]

323 *Qur'ān*, 6:94 – quoted from Urdu Translation - *Iḥyā' 'l-ʿUlūm*, 4:672.
324 *Qur'ān*, 69:28-29.
325 Urdu Translation - *Iḥyā' 'l-ʿUlūm*. *Qur'ān*, 69:28-29.
326 *Ṭabaqāt al-Shāfiʿīyyah*, 8:288.

Shaykh al-Islām Abū ʿUthmān al-Ṣābūnī ﵀ used to preach and deliver discourses. This remained so for seventy years. He was also *imām* and speaker (*khaṭīb*) at the Jāmiʿ Masjid for twenty years.

Jurist, Abū Saʿīd Sakrī, narrates, اِنَّ شَيْخَ الْاسْلَامِ قَالَ مَا رَوَيْتُ خَبَرًا وَ لاَ أَثَرًا فِى الْمَجْلِسِ اِلاَّ وَ عِنْدِىْ اِسْنَادُهُ وَ مَا دَخَلْتُ بَيْتَ الْكُتُبِ قَطُّ اِلاَّ عَلٰى طَهَارَةٍ، وَ مَا رَوَيْتُ الْحَدِيْثَ وَ لاَ عَقَدْتُ الْمَجْلسَ قَطُّ وَ لاَ قَعَدْتُ للتَّدْرِيْس الَّا عَلَى الطَّهَارَة 'Shaykh al-Islām said, "I have never narrated a ḥadīth or a report in a gathering except that I possessed its chain of transmission. And I have never entered a library except in the state of ritual purity. Nor did I ever relate a ḥadīth or convene a gathering or sit down to teach except in the state of ritual purity."'

And he would say, 'Ever since the sound ḥadīth reached me, which states that the Messenger of Allāh ﷺ recited Sūrat al-Jumuʿah and Sūrat al-Munāfiqūn in the two *rakʿah*s of ʿIshā' on the night of Friday, I did not forsake their recitation (in ʿIshā') on the night of Friday ever since. This was to the degree that once we were travelling through dangerous territory where my companions feared robbers and bandits and lengthy recitation was difficult on them. Still, I did not forsake the recitation of these two *sūrah*s – due to the blessings of which Allāh kept us safe.'

It is written in his accounts, فَكَانَ مِنَ قَضَاءِ اللّٰهِ تَعَالٰى أَنَّهُ كَانَ يَعْقِدُ الْمَجْلِس فِيْمَا حَكَاهُ الْأَثْبَاتُ وَالثِّقَاتُ يَوْمَ الْجُمُعَةِ فِىْ خَانِ الْحُسَيْنِ عَلٰى الْعَادَةِ الْمَأْلُوْفَةِ مُنْذُ نيّف وَ سِتِّيْنَ سَنَةً 'It was by the decree of Allāh that he held gatherings on Fridays in the Ḥusayn hotel wherein he cited transmissions and sound narrations in his customary manner for more than sixty years.'

He was engaged in preaching and exhorting as per his practice when he received a letter from Bukhara notifying him of a severe plague that had spread there taking peoples' lives. A request for supplicating on their behalf was being made.

The severity of the plague was such that a baker was making chapattis whilst the owner of the furnace was selling them. In that moment, a customer arrived and asked for a chapatti; but, prior to him being given one, he collapsed to the ground and died. The

owner also collapsed to the ground in front of him at the same time, and so did the baker. فَماتَ الثَّلاثَة في الحالِ 'All three died on the spot.'

After reading out this letter to the people, he called for a Qur'ān reciter and had him recite the following verse to them: أَفَأَمِنَ الَّذِيْنَ مَكَرُوا السَّيِّئٰتِ أَنْ يَّخْسِفَ اللّٰهُ بِهِمُ الأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لاَ يَشْعُرُوْنَ 'Do then those who devise evil schemes ever feel secure that Allāh will not cause the earth to swallow them, or that suffering will not befall them from where they do not perceive.'[327]

His condition changed for the worse at that point and he felt a pain in his stomach. He descended the pulpit and the intense pain made him scream. He was led to the bathroom but remained writhing in pain till sunset. Still screaming and shrieking, he was taken home.

Seven days went by like that but no treatment benefitted him. The seventh day was a Friday and there were signs of death throes. He, therefore, bid farewell to his children, advised them and instructed them not to lament his death. On hearing this advice, the shrieking and wailing grew louder. His special reciter, Abū ʿAbdillāh was called for. He thus recited Sūrah Yāsīn, listening to which his state improved until the reciter read اِلٰى أَنْ قَرَأَ اِسْنَادَ مَا رُوِىَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وِسَلَّمَ قَالَ مَنْ كَانَ آخِرُ كَلاَمِهِ لاَ اِلٰهَ اِلاَّ اللّٰهُ دَخَلَ الْجَنَّةَ '...that the Messenger of Allāh ﷺ said, "That person whose last words are "There is no deity but Allāh, and Muḥammad is Allāh's Messenger," will enter Paradise.'" He passed away on that instance.

He passed away on Friday 4th Muḥarram, 449 AH and was buried at ʿAṣr time after the Janāzah prayer in the Ḥusayn Square. He was born in 373 AH and was in his 77th year at the time of his death.

Imām al-Ḥaramayn's (Abū 'l-Maʿālī al-Juwaynī) dream is the ideal glad tiding in his favour. Befor the dream, the Imām had delved into the teachings of Philosophy, Muʿtazilism and Ahl 'l-Sunnah wa 'l-Jamāʿat and was astonished to find them all underpinned with strong evidence, but the Messenger of Allāh ﷺ guided him in his dream through the words, عليك باعتقاد الصابوني 'Hold on firmly to the beliefs of Al-Ṣābūnī!'[328]

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327 *Qur'ān*, 16:45.

328 *Bustān al-Muḥaddithīn*, 153.

Ḥafiẓ Aḥmad ﵀

He was the respected father of Shaykh ʿAbd al-Qādir Rāypūrī ﵀. He had memorised the Qur'ān superbly and had prepared a large group of *ḥāfiẓ*. His young daughter began to recite Sūrah Yāsīn at the time of his death, but he stopped her and instructed Ḥāfiẓ Roshan Dīn in her place. He started the recitation and deliberately halted on the verse بَلٰى وَهُوَ الْخَلَّاقُ الْعَلِيْم 'Yes, indeed! He is the Creator (of all), the Knower,'[329] to see if he prompts him as per her his usual practice. He prompted him with a voice like that from a well before reciting the final verse, فَسُبْحَانَ الَّذِىْ بِيَدِهِ مَلَكُوْتُ كُلِّ شَيْيئٍ وَاِلَيْهِ تُرْجَعُوْن 'Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him will you return,'[330] himself. Thereafter, his soul departed his body.[331]

Shāh ʿAbd al-Raḥīm Dehlawī ﵀

When the moon for Shawwāl was sighted, his desire totally diminished and his weakness increased which gave him cholera. Hope of living for much longer all but ended and he collapsed like a dead person. I was there when he collapsed. He was uttering أَسْتَغْفِرُ اللهَ الَّذِىْ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ 'I seek the forgiveness of Allāh, besides Whom there is none worthy of worship, the Living, The Eternal,' constantly. Later on, he regained his health and there was a decrease in the severity of his illness.

Back in the beginning of Ṣafar, however, the illness attacked again and signs of death were evident by dawn. He had a firm intention not to miss the Fajr prayer and therefore asked a few times if it was morning yet. Those present told him it wasn't, but as death drew near, he scolded them, 'Your prayer time might not have arrived, but mine has! Turn me towards the *qiblah*.' He offered *ṣalāh* by gestures even though there was a doubt about the prayer time beginning. After *ṣālāh*, with Allāh's name flowing on his lips, he returned this borrowed life to its true Creator.

329 *Qur'ān*, 36:81.

330 *Qur'ān*, 36:83.

331 *Sawāniḥ Ḥadhrat Mawlānā ʿAbd al-Qādir Rāypūrī* ﵀, 38.

This agonising incident occurred during the final days of King Farakhsīr's reign on Wednesday 12th Ṣafar, 1131 AH. He was imprisoned one month and twenty days after the Shaykh's passing away and testing times ensued. He was seventy-seven years of age and remembered the incident of the Conquest of Chitoor and the building of Jāmiʿ Masjid, Shahjahanbad.[332]

Ḥassān Ibn Sinān ﵀

Ḥassān ibn Sinān once fell ill so his friends came to visit him and asked, 'How are you feeling?'

He replied, 'If I am saved from entering Hell then assume me in good health (otherwise good feeling counts for nothing).'

On this, they asked, 'What do you wish for?'

He said, 'My wish before I die is to be granted a long night which I bring alive with *ṣalāh* and repentance.'

As he experienced death pangs, someone said to him, 'You are in a lot of discomfort.'

He said, 'Indeed, there is discomfort; however, why mention the discomfort of a believer at a time when he is hoping to meet his Lord and is overwhelmed by that happiness.'[333]

Mālik Ibn Dīnār ﵀

Mālik ibn Dīnār ﵀ used to say, 'One of my neighbours was perpetually engaged in wrongdoing. I visited him on his death bed and said to him, "Why don't you promise Allāh that you will not commit anymore sins, for it is possible that you die on this promise (and it benefits you after death)."

Mālik says, 'He did not say anything, but from inside the house I was told, "Are you getting him to make a promise like the one you make to me; where you make the promise today and break it

332 *Anfās al-ʿĀrifīn*, 190, 191.
333 *Faḍā'il-e-Ṣadaqāt*, 479.

tomorrow? A promise of this kind will be of no benefit; rather, he will be despised even more and accursed!"'

Muḥammad ibn ʿAbd al-ʿAzīz says, 'My father relates Mālik ibn Dīnār to have said, عَجَبًا لِمَنْ يَعْلَمُ اَنَّ الْمَوْتَ مَصِيْرُهُ وَ الْقَبْرَ مَوْرِدُهُ كَيْفَ تَقَرُّ بِالدُّنْيَا عَيْنُهُ وَ كَيْفَ يَطِيْبُ فِيْهَا عَيْشُهُ "I am amazed by that person who knows that death is his destiny and the grave is his place of return, but just how do his eyes take delight from the world and how does he enjoy its comforts therein!" He said this and then continued to cry until he became unconscious.'

ʿAbdullāh ibn al-Marzūq narrates that Mālik ibn Dīnār ﵀ once entered the graveyard while a person was being buried. He thus said, مَالک! غَدًا هٰكَذَا يَصِيرُ، وَلَيْسَ لَهُ شَىْءٌ يَتَوَسَّدُهُ فِىْ قَبْرِهٖ 'Mālik! Tomorrow, he will leave in the same manner; and for him there is nothing to rest on in his grave.' He repeatedly said this until he fell into the grave. He was then carried out in his unconscious state and brought home.

Jaʿfar ibn Sulaymān says, 'Mālik ibn Dīnār's son-in-law used to say, "I once heard Mālik ibn Dīnār say this throughout the night: يَا رَبِّ! اِذَا جَمَعْتَ الْاَوَّلِيْنَ وَ الآخرِيْنَ فَحَرِّمْ شَيْبَةَ مَالِكِ بْنِ دِيْنَارٍ عَلَى النَّارِ "O Lord, when you gather the first and the last [on the Day of Judgement], make forbidden the fire [of Hell] on the grey hairs of Mālik ibn Dīnār." He repeated these words till dawn.'"[334]

Abū ʿĪsā narrates that in his death throes, Mālik ibn Dīnār was saying, لِمِثْلِ هٰذَا الْيَوْمِ كَانَ دَؤُوْبُ أَبِىْ يَحْيٰى 'For the like of this day was Abū Yaḥyā persevering.'[335]

ʿAmārah ibn Zadhān has narrated this instruction of Mālik ibn Dīnār:

'Had it not been for the reason that I did not want to do something which no one else before me had ever done, then I would have instructed my household to shackle me in chains and tie my hands around my neck after my death - just as a slave who flees from his master is fettered - before burying me. Then, when I meet Allāh in that state and he asks, "Why did you do that?" I would reply, يَا رَبِّ ! لَمْ اَرْضَ لَكَ نَفْسِىْ قَطُّ "O Lord, I did that because my soul never gained satisfaction for yourself."'[336]

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334 *Ṣifat al-Ṣafwah.*

335 *Al-Muḥtaḍirūn*, *Ṣifat al-Ṣafwah.*

336 *Al-Muḥtaḍirūn.*

Suhayl (Ḥazm's ﷺ brother) says, 'I saw Mālik ibn Dīnār ﷺ in a dream and said to him, "I wish I knew what you took with you to Allāh?"

He said, "I took plenty of sins but because of the good opinion I had of Allāh [sparing me], He erased all my sins."'[337]

Fatḥ Ibn Shahraf ﷺ

Fatḥ ibn Shahraf al-Kashī ﷺ, regarding him, Imām Aḥmad would say, مَا أَخْرَجَتْ خُرَاسَانُ مِثْلَ فَتْحٍ بْنِ شَهْرَفٍ 'Khurasan has not produced anyone like Fatḥ ibn Shahraf.'

Ḥusayn ibn Yaḥyā Ārmawī says, 'Fatḥ had inscribed on his door, رَحِمَ اللّٰهُ مَيِّتًا دَخَلَ عَلٰى هٰذاالْمَيِّتِ فَلَمْ يَذْكُرِ الْمَوْتىٰ عِنْدَهُ اِلاَّ بِخَيرٍ 'Allāh have mercy on the dead who enters upon this dead and does not remember the dead by him except with goodness.'

Aḥmad ibn ʿAbd al-Jabbār narrates from his father, saying, 'I stayed with Fatḥ for thirty years, but never did I see him look up to the skies! Once, after a prolonged period of thirty years, he did look up, open his eyes and say, قَدْ طَالَ شَوْقِىْ اِلَيْکَ فَعَجِّلْ قُدُوْمِىْ عَلَيْکَ "My desire towards you has become extended, so accelerate my coming to you."

He passed away within a week after that.'[338]

Regarding himself, Fatḥ used to say, 'On seeing the Leader of the Believers, ʿAlī ibn Abī Ṭālib ﷺ, in a dream, I said to him, "Give me some advice."

He said, "How good would it be if the rich adopted humility in the presence of the the poor! Even better is that, in the presence of the rich, the poor express their averseness, disapproval and dislike for them."'

He passed away on Tuesday in mid-Shawwāl, 273 AH.

Abū Muḥammad al-Ḥarīrī says, 'During washing Faṭh's body, I saw خَلَقَهُ اللّٰهُ 'Allāh created him,' written on his right thigh as I turned him on his right side.'[339]

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337 Ibn al-Qayyim – *Kitāb al-Rūḥ*.

338 *Faḍā'il-e-Ṣadaqāt*, 484.

339 *Ṣifat al-Ṣafwah*.

Abū Isḥāq Ibrāhīm ibn Isḥāq al-Ḥarbī ﵀ was born in 198 AH in Maru and passed away in Baghdad in 285 AH.

He used to say, 'I am known as a *ḥarabī* because I travelled to seek ḥadīth from Karakh with a group of people - and anyone who crosses the old bridge of Ḥarabiyyah is labelled a *ḥarabī* by its residents.

'I never complained about my sufferings to my household because a human being is he who handles his own problems and does not burden his family with them. I have been suffering with a severe migraine headache for the last forty-five years and, for the past ten years, I have only been able to see with one eye, but never did I tell anyone about these issues.'

He had one son, who had memorised the Glorious Qur'ān by the age of eleven and he had also passed on a considerable amount of jurisprudence to his son by then.

He once said, كُنْتُ أَشْتَهِىْ مَوْتَ ابْنِىْ هٰذا 'I wish for this son of mine to die.'

Muḥammad ibn Khalf says, 'We said, "O Abū Isḥāq! As a learned person you are saying this regarding your son who is proficient in the knowledge of ḥadīth, jurisprudence and the Qur'ān?"

He replied, "Yes! I saw in a dream that the Day of Judgement had ensued and children holding flasks are serving water from them to the people on a bitterly hot day. I said to a boy, "Serve me some water," but he looked at me and said, لَيْسَ أَنْتَ أبِىْ "You are not my father."

I asked, "Who are you?"

He replied, "We are children who died in the world in their childhoods and left their parents or one of them behind. Now when they enter this world, we welcome them and serve them water." This is why I wish for my child to die in front of me.'

ʿĪsā ibn Muḥammad al-Ṭūmārī says, 'We went to meet Ḥarabī and, with him being ill, his urine was being taken to the doctor for testing, but the slave girl came back with it and said, مَاتَ الطَّبِيْبُ "The doctor has died."

He instantaneously recited this couplet:

إِذَا مَاتَ الْمُعَالِجُ مِنْ سِقَامِيْ   فَيُوْشِكُ لِلْمُعَالَجِ أَنْ يَّمُوْتَا

When the doctor has died from my illness,
Then the patient is on the verge of dying.

Muḥammad Ibn Sīrīn ﵀

When death neared Muḥammad ibn Sīrīn ﵀, he also began to cry. He was asked, ‘Why do you cry?’

He replied, ‘First of all, I cry because of a wrongdoing I committed sometime in the past and, secondly, I will be punished for it by being entered into the blazing fire.’

On his passing away, some of his students were extremely saddened. Some of them afterwards saw him in a dream in a good state and so asked him, ‘We are extremely overjoyed by seeing you in this state. Tell us about Ḥasan al-Baṣrī.’

He said, ‘He is seventy ranks above me.’

They queried, ‘Why? We deemed you superior!’

He replied, ‘He used to remain worried about the hereafter.’[340]

ʿAṭā’ al-Salamī ﵀

Ḥasan al-Baṣrī ﵀ visited ʿAṭā’ al-Salamī ﵀. He was ill at the time and was turning pale as a result. Seeing him in that state, Ḥasan al-Baṣrī ﵀ said, ‘Rather than lying around in the house, it would be better if you sat in the patio.’

ʿAṭā’ replied, ‘I feel ashamed for Allāh to see me pleasuring my soul (therefore, I will not do that).’

Ṣāliḥ ibn Bishr ﵀ says, I saw ʿAṭā’ al-Salamī in a dream and asked him, “Have you not died yet?”

He replied, “Why not?”

I then asked, “What happened after death?”

340 Ibn al-Qayyim – *Kitāb al-Rūḥ*.

He said, “By Allāh, I went to the Most Benevolent and Forgiver [of sins]”

“Allāh have mercy on you. Did you not always remain anxious back in the world?”

He said, smiling, “By Allāh, eternal comfort and happiness is what I received for it.”

“Where are you now?”

“I am in the company of the prophets, saints, veracious ones and the martyrs.”’[341]

King Akbar

Jahānghīr has beautifully penned the circumstance of his father’s death in his short memoir. He writes:

‘My father and spiritual mentor experienced tight breathing on Tuesday 6th Jumādat al-Ūlā and the time to depart drew near. He said, “Baba! Send someone to call all my ministers and close people so that I can appoint you over them and ask for forgiveness for my mistakes. For years, they have been extremely diligent in attending my needs.”

‘The ministers arrived, and turning his face towards them, the King obtained forgiveness from them for any lapses on his part before reciting some Persian poems. My respected father and spiritual mentor said, “Call Mīra Jahān to recite the Declaration of Faith.” He entered and respectfully sat on the hams before reciting it. The King himself recited the Declaration of Faith loudly before telling Mīrā Ṣadar Jahān to sit by his head to recite Sūrah Yāsīn and *duʿā’ ʿadīlah*.[342]

When Mīrā Ṣadar Jahān finished the reading of Sūrah Yāsīn and *duʿā’ ʿadīlah*, tears rolled from the King’s eyes and he gave his life to the Creator of the world.’[343]

341 *Kitāb al-Rūḥ*.

342 A lengthy supplication containing the Declarations of Faith uttered at the time of death.

343 *Khulāṣah*, volume 8. *Tarīkh-e-Hindustān*, 285. *ʿUlamā-e-Hind kā Shāndār Māḍī*, 1:75-76 Hindustān,

Deep Thought and Spiritual Absorption

Khwājah Niẓām al-Dīn ﷺ lived for ninety-one years. He went into a state of deep thought and spiritual absorption forty days prior to passing away. Amīr Khawrad has written about his condition at the time of death in great detail. He writes:

'It was a Friday and the Sulṭan al-Mashā'ikh was overcome by a state. He seemed spiritually enlightened due to Divine Light. He constantly performed prostrations in *ṣalāh*.

'He came to his house in this spiritually absorbed state. An increase in weeping and lamenting was evident. He went into a state of deep thought and spiritual absorption so many times in one day before returning to his original state. He used to say, "Today is Friday. A friend remembers the promise made by his friend and drowns in that condition."

'In that state of his, he would say, "It is time for *ṣalāh*, and have I offered *ṣalāh*?" If he was told that he had already offered it, he would say, "Perform it again." He continued to repeat all of his *ṣalāh*. During the remainder of his life, he repeatedly said two things: "Is it Jumuʿah today?" and "Have we offered *ṣalāh*?" He would every so often repeat the following line:

می رویم وی می رویم وی می رویم

Disgust with the World

'In this period, he called for all of his servants and adherents who were around at the time. He turned towards them and said, "Be witness that if Iqbāl (the servant) has saved any produce or moveables in the house, then he will be answerable on the Day of Judgement!"

Iqbāl said, "I have not spared anything and have given away

everything as freewill alms in your name." This young man had indeed done that except for the grain that would have sufficed the needy in the *khānqāh* for a few days.

'My uncle, Sayyid Ḥusayn, informed (Sulṭan al-Mashā'ikh) that, other than the grain, every other item had been distributed amongst the needy. Sulṭan al-Mashā'ikh became displeased with Iqbāl and summoned him, "Why did you spare the dead grain?"

Iqbāl replied, "Except for the grain, everything else was distributed."

He said, "Call the people!"

When they arrived, he said to them, "Break the heaps of grain and take everything without hesitating and then sweep that area." The public arrived in a short while and took away all the grain.

During this illness of his, some of his close ones and servants entered and asked, "What will become of us after you, our Master, has departed?"

He replied, "You will receive enough here that will sustain you?"'[344]

Amīr Khawrad further writes, 'Some friends and servants requested my (maternal) grandfather, Shaykh Shams al-Dīn Dāmghānī, to ask Sulṭān al-Mashā'ikh that "Each person has built a tall building according to their conviction around you, hoping that you will be laid to rest at their place. Should this unfortunate time be upon us, then where do we bury you to prevent anyone deciding for himself?"

'Shaykh Shams al-Dīn related this message but he was told, "I do not wish to be buried under any building. I will be buried in the jungle forgotten." That is exactly what happened, as later he was buried in the plain outside. Sometime later, Sulṭān Muḥammad Taghluq erected a dome over it.'

Gifts

'He then said, "Bring my bag."

When it was brought to him, he took out a special turban, shirt,

344 *Siyar al-Awliyā'*, 152-153.

prayer mat and the robe of discipleship and gave them all to Shaykh Burhān al-Dīn and ordered, "Go towards Dakan straightaway!'

He gave another turban and shirt to Shaykh Shams al-Dīn Yaḥyā. In this manner, he distributed everything among his disciples until nothing was left in the bag.

At the time, Shaykh Nasīr al-Dīn Chirāgh Dehlawī was also present in the gathering but was not given anything. The entire gathering was surprised as to why Shaykh Nasīr al-Dīn had been deprived. After some time passed, he called Shaykh Nasīr al-Dīn close to him and then handed over a robe, prayer mat, beads (*tasbīḥ*), staff and a bowl. These were the items he was initially given by Khwājah Farīd al-Dīn Ghanjshakar ﵀. He gave them to him before saying, "Remain in Delhi and tolerate the maltreatment and harassment of the people."'[345]

Demise

'He had completely stopped eating forty days prior to his passing away. He could not even bear the smell of food.

گرنہ بینی گریہ زارم ندانی فرق کرد
کاب چشم است اینکہ پیشت می رود یا آب جو

He was so overcome with lamenting that,
Tears did not halt even for a moment.

In this period, brother Mubārak brought over some fish soup and the sincere individuals around him tried their utmost to make him have at least a little from it.

He asked them, "What is this?"

"A little bit of fish soup," he was told.

So he instructed them, "Pour it in flowing water!' and did not consume any of it.

My uncle, Sayyid Ḥusayn, said, "Our Master has not eaten anything for many days now. What will be the result of this?"

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345 *Khazīnat al-Aṣfiyā'*, 190.

He remarked, "Sayyid Ḥusayn, he who is yearning to meet the Messenger of Allāh ﷺ, how is he able to eat anything in this world?"

'In summary, just as he did not eat anything in this forty day period, he said very little too. He remained like this until the Wednesday on which he passed away.

When the final illness grew severe, he was advised to take medicine. He, however, said,

درد مند عشق را دارو بجز دیدار نیست

The cure for the sick due to love is nothing other than seeing the beloved.

He offered the Fajr prayer on the day of his death and, at sunset (and, according to page 191 of *Khazīnat al-Awliyā'*, he passed away just before sunset), this sun hid behind the veil of eternity.

He passed away on Wednesday18th Rabīʿ al-Awwal, 725 AH, which is 1364 AD. Writers of his biography state that *qawwāl*s accompanied the funeral procession, singing this ode which is an ode penned by Saʿdī:

سر وسیمینا به صحرا می روی
نیک وبد عهدی کے بے مای روی
کس بدین شوخی ورعنایی نرفت
خود چنینی یا به عمداً می روی
اے تماشا گاه عالم روئے تو
تو کجا بهر تماشا می روی

Shaykh al-Islam Rukn al-Dīn ﵀, grandson of Shaykh al-Islam Bahā' 'l-Dīn Zakariyyā Multānī ﵀, led the Janāzah prayer. Shaykh al-Islam Rukn al-Dīn said after the Janāzah prayer, "Now I realise why I was kept in Delhi for four years – so to receive the honour of leading this Janāzah prayer."'[346]

This illuminating grave is situated in Delhi. People of all classes flock there even today, and visitors experience intense spiritual feelings.

346 *Siyar al-Awliyā'*, 154–155.

His instruction was that he be buried in the desert and no structure should be built on top of his grave. That is how it happened; however, Sulṭān Muḥammad Taghluq made a structure for this blessed grave.

He spent all his life detached from people and that is why he had no children. His spiritual children kept alive his teachings, which continue even today.

Maḥbūb Ilāhī رحمه الله

After Ghiyāth al-Dīn Taghluq, Sulṭān Muḥammad Taghluq acceded to the throne. Maḥbūb Ilāhī رحمه الله was in his final illness at the time. He was in deep spiritual absorption when Shaykh Rukn al-Dīn رحمه الله came to visit him.

His adherents began to worry as to how they would be able to meet in such a state of deep absorption. However, the state of deep absorption left Maḥbūb Ilāhī رحمه الله and he, on seeing Shaykh Rukn al-Dīn رحمه الله, tried to get down from the bed as a mark of respect but could not do so due to his intense weakness. He, therefore, told Shaykh Rukn al-Dīn to sit on the bed but, out of respect, he opted not to and, instead, a chair was brought for him upon which he then sat.

Shaykh Rukn al-Dīn started the conversation, saying, 'The prophets are given a choice between life and death and the saints being their successors also get to choose between life and death. Were you to remain alive for a bit longer, you would have made the deficient achieve excellence!'

Maḥbūb Ilāhī's رحمه الله eyes welled up with tears on hearing this. He said, 'I saw the Messenger of Allāh ﷺ saying in a dream, "Niẓām, there is an intense desire to meet you!"'

As he heard these words, Shaykh Rukn al-Dīn رحمه الله began to weep convulsively and so did those present. Maḥbūb Ilāhī رحمه الله departed this world after this meeting. Shaykh Rukn al-Dīn رحمه الله led the Janāzah prayer and would always take pride in mentioning this honour.[347]

347 *Siyar al-Awliyā'*, 141. *Maṭlūb al-Ṭālibīn,* 94-97.

Shaykh Rukn al-Dīn ﷺ

Shaykh Rukn al-Dīn ﷺ met His Lord on the tenth anniversary of Maḥbūb Ilāhī's ﷺ passing away. He stopped sitting, speaking, meeting and travelling with people three months prior to his death. He would only leave his room to offer *ṣalāh* with congregation and would return thereafter.

He gave his life to the Creator of this world on the night of Thursday 16th Rajab, 735 AH after Maghrib prayer in the state of prostration while offering the Awwābīn prayer. His blessed grave is situated in Multan close to the graves of his respected father and grandfather.[348]

Shaykh Bahā' 'l-Dīn Zakariyyā Sahrawardī ﷺ

He was engaged in worship on the day of his death when a saintly person with an illuminating face appeared and handed a stamped letter to Shaykh Ṣadr al-Dīn ﷺ. The content of this letter astonished him and he thus gave the letter to his respected father and then left the room, but the messenger wasn't there anymore. On reading the letter, Shaykh Bahā' 'l-Dīn's ﷺ soul left his body and a loud voice was heard:

دوست به دوست رسید

A friend has reached a friend.

Upon hearing the voice, Shaykh Ṣadr al-Dīn ﷺ rushed into the room and found that the voice had turned into reality.

It is written in *Rāḥat al-Qulūb* (sayings of Bābā Ghanjshakar ﷺ) that Bābā Ghanjshakar ﷺ became unconsciousness in Ajodhan the very moment Shaykh Bahā' 'l-Dīn ﷺ passed away. On regaining consciousness after a considerable time, he said, 'My brother, Bahā' 'l-Dīn Zakariyyā, has been moved from this transitory abode to the eternal abode.'

348 *Bazm-e-Ṣūfiyyah*, 316-317.

He then got up and performed the Janāzah prayer with his adherents in his [the deceased's] absence.[349]

Shaykh Khwājah Naṣīr al-Dīn Maḥmūd ﵀

Fatal Assault

Shaykh Khwājah Naṣīr al-Dīn Maḥmūd Chirāgh ﵀ was meditating in his room after returning from the masjid after Ẓohr prayer when a monk by the name of Turāb relentlessly attacked him with a knife. Blood flowed all the way out of the room but there was no change in his state of deep absorption. Seeing the blood, his adherents entered the room and were intent on punishing the monk. Shaykh Chirāgh ﵀ stopped them and, by oath, told his special adherents, ʿAbd al-Muqtadir, Shaykh Ṣadr al-Dīn Ṭībī and Shaykh Zayn al-Dīn, to ensure no one harms him. He then sought forgiveness at his hands, saying, 'Forgive me if, while stabbing me, you hurt your hand in any way.' He gave him twenty copper coins and sent him on his way. Due to these characteristics, it is said that patience, contentment and acceptance in the Chishtiyyah order ended with him.

Demise

After this fatal blow, he continued to guide the creation of Allāh for the next three years. He departed this world on the night of Friday, 18th Ramaḍān, 757 AH.

Shaykh Zayn al-Dīn ﵀ made a request to him prior to his death, 'Most of your adherents have reached the level of excellence; appoint someone as your successor to continue this sequence.'

He said, 'Write down the names of those saintly figures who, in your opinion, are meriting.'

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349 *Bazm-e-Ṣūfiyyah*, 130.

Shaykh Zayn al-Dīn ﷺ drew up a list of saintly figures and put them under three categories: high, middle and low.

Shaykh Khwājah Naṣīr al-Dīn glanced at the names and said, 'These are the people who will endure the heartache of their religion but will not be able to bear the load of others.'

He then instructed, 'After my death, place Shaykh Niẓām al-Dīn's ﷺ blessed robe on my chest, his staff on my side, the beads in my forefinger, his cup -rather than the brick - underneath my head and his wooden sandals under my armpits.' Hence, it was done accordingly.

Shaykh Khwājah Sayyid Muḥammad Gīsūdarāz washed his body and took out the strings from the platform on which the body was washed and placed them around his neck, saying, 'This is my robe and it alone is sufficient!'

His blessed shrine is situated in Delhi.[350]

Shaykh Burhān al-Dīn Gharīb ﷺ

He was continuously ill for the three years prior to his death. Yet, even in this period of sickness, he sustained the process of guiding people, worship and abstinence (*riyāḍat*).

He wasn't an advocate of administering treatment [for himself]. طبیبی ذکر حبیبی 'The remembrance of my beloved is my doctor,' is what he used to say. He sometimes used to weep but then say to his adherents, 'Do not assume that I am crying because of the pain inflicted by this illness! I weep even for the sake of one moment that passes me without remembering Allāh'

During his final days, his adherents wished to take him to Delhi but, he, pointing towards where his place of rest is now, said, 'I cannot go from this place.'

One day, he called his adherents and imparted some advices before giving them some clothes with his blessed hands. He asked for the beads of his spiritual mentor, Khwājah Niẓām al-Dīn Awliyā' ﷺ, to be brought to him. He then placed it in front of him and, with his turban around his neck, said, 'I am a Muslim, from

350 *Bazm-e-Ṣūfiyyah*, 389-390.

the ummah of the Messenger (ﷺ), an adherent of the Shaykh, I was neither pious nor did I pass a life of piety. I judge my own self.' He then renewed his pledge of allegiance (*bayʿah*) with the beads before weeping incessantly. He said to his special servant at mid-morning, 'Take the friends to the kitchen and feed them, ensuring nothing is left of it!' On the one hand, his friends of the Spiritual Path were eating there and, here, he asked for his spiritual mentor's robe and sacred relics to be brought to him before departing this world.

He passed away in Ṣafar, 738 AH. His place of rest is in Khuldabad.[351]

Shaykh Sharf al-Dīn Aḥmad رحمه الله

Shaykh Sharf al-Dīn Aḥmad ibn Yaḥyā Manīrī رحمه الله travelled to the eternal world at ʿIshā' time on Thursday 6th Shawwāl, 782 AH. He started preparations for the journey to the hereafter on that day immediately after Fajr. He called his adherents, hugged some of them, shook hands with some, kissed the beards of some, took some of them in an embrace, supplicated for some and imparted key advices to some. He would repeatedly recite verses of the Qur'ān, the Declarations of Faith and say, 'On being asked tomorrow [i.e. after death], "What have you brought with you?" say, لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ، اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعاًاِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْم "Do not despair of the mercy of Allāh; surely Allāh forgives all sins; surely He is Forgiving, the Most-Merciful."'[352]

He also recited this poetic verse:

خدایا رحمت تو دریائے عام است
در آنجا قطرہ مارا تمام است

He performed ablution and offered Maghrib prayer after which he continuously recited the Declaration of Faith. After Maghrib prayer, Shaykh Jalīl al-Dīn, Shaykh Shihāb al-Dīn, Qāḍī Shams al-Dīn, Qāḍī Nūr al-Dīn and other friends and servants

351 *Bazm-e-Ṣūfiyyah*, 337-338.
352 *Qur'ān*, 39:53.

who stayed in his service were all sat around his bed when he started to say بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم 'In the name of Allāh, the Most Beneficient, the Most Merciful,' aloud. After repeating it many times, he loudly recited, لَا اِلٰهَ اِلَّا أنْتَ سُبْحَانَکَ اِنِّیْ کُنْتُ مِنَ الظّٰلِمِیْنَ 'There is no deity but You. Be You glorified. I have been from the wrong-doers.' Following this, he uttered the Declarations of Faith and, thereafter, لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِیِّ الْعَظِیْم 'There is neither might [to avoid disobeying Allāh] nor ability [to obey Allāh] save with the help of Allāh;' - again, all in a loud voice.

For a while, he uttered the Declaration of Faith (*shahādah*) and then بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم ، لَا اِلٰهَ اِلّا ا اللّٰهُ مُحَمَّدٌ رَسُوْلُ الله 'In the name of Allāh, the Most Beneficient, the Most Merciful. There is no deity but Allāh, and Muḥammad is Allāh's Messenger,' repeatedly. After that, with utmost care, attention and great pleasure, he uttered, مُحَمَّد مُحَمَّد اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَعَلٰی آلِ مُحَمَّد 'O Allāh, confer blessings upon Muḥammad and on the family of Muḥammad,' followed by the verse, رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاء 'Send down upon us a table spread with food from heaven,'[353] and رَضِيْنَا بِاللّٰهِ رَباًّ وَبِالْاِسْلَامِ دِيْناً وَبِمُحَمَّدٍ صَلَّی اللّٰهُ عَلَيْهِ وَ سَلَّمَ نَبِياًّ 'We are pleased with Allāh as our Lord, with Islam as our religion and with Muḥammad ﷺ as our Prophet and Messenger.'

Next, he engaged himself in the Remembrance of Allāh and uttering the Declaration of Faith. He then raised both his hands to the heavens and, with great pleasure, akin to someone calling his Lord and supplicating, said:

هُمَّ أَصْلِحْ أُمَّةَ مُحَمَّدٍ، أَللّٰهُمَّ ارْحَمْ أُمَّةَ مُحَمَّدٍ أَللّٰهُمَّ اغْفِرْ لأُمَّةِ مُحَمَّدٍ، أَللّٰهُمَّ
تَجَاوَزْ عَنْ أُمَّةِ مُحَمَّدٍ، أَللّٰهُمَّ أَغِثْ أُمَّةَ مُحَمَّدٍ، أَللّٰهُمَّ انْصُرْ مَنْ نَصَرَ دِيْنَ مُحَمَّدٍ،
أَللّٰهُمَّ فَرِّجْ عَنْ أُمَّةِ مُحَمَّدٍ فَرَجاً عَاجِلاً، أَللّٰهُمَّ اخْذُلْ مَنْ خَذَلَ دِيْنَ مُحَمَّدٍ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِرَحْمَتِکَ يَا أَرْحَمَ الرَّاحِمِيْن

353 *Qur'ān*, 5:112.

O Allāh, improve (the state of) the ummah of Muḥammad. O Allah, have mercy on the ummah of Muhammad. O Allāh, forgive any shortcomings of the Community of Muḥammad. O Allāh, come to the aid of the ummah of Muḥammad. O Allāh, help those who aid the religion of Muḥammad. O Allāh, grant instant ease to the ummah of Muḥammad. O Allāh, forsake those who forsake the religion of Muḥammad ﷺ, by your mercy O Most Merciful of the Merciful.

He stopped speaking at this point, with the verse لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ،لاَ اِلٰهَ اِلَّا الله 'No fear shall come upon them, nor shall they grieve. There is no deity but Allāh,'[354] on his tongue. He recited 'In the name of Allāh, the Most Beneficient, the Most Merciful,' once and then departed for the hereafter.

This happened at ʿIshā' time on the eve of Thursday 6th Shawwāl, 782 AH. His funeral took place at mid-morning the following day, being Thursday.[355]

In 782 AH, he instructed that leading his Janāzah prayer should be a person whose lineage is unblemished, he is a *sayyid,*[356] he has relinquished his kingdom and is the *ḥāfiẓ* of the seven recitations of the Qur'ān.

The corpse was in position when, at that very moment, Shaykh Ashraf Jahānghīr Samnānī ﵀ arrived. He would go on to receive the honour of leading the Janāzah prayer by fulfilling all three conditions.

His illuminating shrine in Bihar Sharif is a destination for visitors.[357]

Sayyid Shāh ʿAlamullāh ﵀

He was born on 12th Rabīʿ al-Awwal. He lost his parents in childhood and his (maternal) uncle took care of him. In this manner, his life began in a Sunnah way. His entire life was dedicated in practicing and propagating the Sunnah. What amazing grace and favour of Allāh that he even passed away at the same age as the

354 *Qur'ān*, 2:38.
355 *Tārīkh-e-Daʿwat wa ʿAẓīmat*, 235.
356 Descendant of Prophet Muḥammad ﷺ.
357 *Bazm-e-Ṣūfiyyah*, 431-432.

Messenger of Allāh ﷺ!

It is stated in *Tadkhkirat al-Abrār* that Sayyid Shāh ʿAlamullāh ؒ held a strong desire not to surpass the Messenger of Allāh's ﷺ age. He received this good fortune at the end too. He ultimately departed to the eternal world at the age of sixty-three on 9th Dhū 'l-Ḥijjah, 1096 AH. This servant of Allāh who remained resolute on the Sunnah and Sharīʿah and strived for the sake of religion, nor turned away from a [single] *sunnah*, desirable act (*mustaḥab*) or superior act (*awlā*)– met his true love[358].

چیست ازاں خوب تر درہمہ آفاق کار
دوست رسد نزد دوست یار بہ نزدیک یار

Awrangzeyb's Dream

Awrangzeyb ʿĀlamghīr ؒ saw in a dream on the same day that the Messenger of Allāh ﷺ has passed away and the angels are ascending the heavens with the body. The king became very anxious and decided to have the dream interpreted by the scholars and the pious.

They said, 'This dream suggests that Sayyid Muḥammad ʿAlamullāh (who, when it came to emulating the Sunnah, followed the footsteps of the Messenger of Allāh ﷺ) has passed away last night. The king ordered for that particular date to be noted down. Soon after, the news reporter informed him of Sayyid Shāh ʿAlamullāh's ؒ demise.

Awrangzeyb ؒ enquired as to how they, on listening to the dream, came to interpret it in such a way straightaway. They replied that he had no equal when it came to emulating the Sunnah.

Along with the honour of being a *sayyid*, due to his steadfastness in following the Sunnah and even desirable acts and the love for the Messenger ﷺ that he possessed, he was considered more prominent than most scholars and shaykhs [of his time].[359]

358 Used in its spiritual sense here.

359 *Tadhkirah Ḥadhrat Sayyid Shāh ʿAlamullāh*, 107-108.

The commander in chief states that ‘earthquakes shook Konya (Turkey) continuously for forty days prior to his death.’

Aflākī states, ‘He [Shaykh Jalāl al-Dīn Rūmī ﵀] was bed-ridden and earthquakes occurred continuously for seven days. People became dejected and restless and went to him requesting his help. He said to them, ‘The earth is hungry, and it wants a rich morsel. It will soon get it, and this trouble will be lifted from the people. He also performed the following ode in those days:

با ایں ہمہ مہر ومہربانی
دل می دہدت کہ خشم رانی
ویں جملہ شیشہ ہاۓ جان را
درہم شکنی بہ لَنْ تَرَانِیْ

Ḥusām al-Dīn Chelapī ﵀ narrates that Shaykh Ṣadr al-Dīn, along with senior worshippers, visited ʿAllāmah Rūmī ﵀. Sadness overcame him after seeing his state, so he said, ‘Allāh grant you instant cure. I am hopeful that you will regain full health.’

He replied, ‘Now, cure be blessed for you. Only [a distance of] a hair’s breadth remains between the lover and the beloved. Do you not wish even that is removed so that light mixes with light?’

In his illness, he began to read this ode, with Ḥusām al-Dīn Chelapī ﵀ shedding tears as he wrote away:

رو سر بنہ ببالین تنہا مرا رہا کن
ترک من خراب شب گرد مبتلا کن

مائیم وموج سودا شب تا بروز تنہا
خواہی بیا ببخشا خواہی بروجفا کن

مائیم و آب دیده در کنج غم خزیده
بر آب دیده ما صد جائے آسیاکن

خیره کشی است مرا دارد دلے چو خارا
بکشد کش نه گوید تدبیر خونبها کن

دردیست غیر مردن کا نرا دوا نباشد
پس من چگونه گویم کان درد را دوا کن

بر شاه خوبر ویاں واجب وفا نباشد
اے زرد روئے عاشق تو صبر کن وفا کن

در خواب دوش پیری در کوئے عشق دیدم
بادست اشارتم کرد که عزم سوئے ماکن

گر مومنی وشیریں هم مومنست مرگت
وگرکافری و تلخی هم کافر ست مردن

Lay your kerchief on the pillow, leave me to be alone,
O you who attends during the night, smash the back of mine - the ruined one.

I am here and the wave of the dark nights, so that the lonely days –
if you wish, forgive him; if you wish, go harsh on him.

Leave from me so you also may not fall into affliction,
Choose the path of safety and shun the path of hardship.

It is me and the crying of the corner grinded in grief,
Upon the tears of my eyes, may the grindstone turn a hundred times.

I am astonished that I am kept safe but being dragged like a hard rock,
So that nobody tells him to worry about the spilt blood.

In addition to death, there is one other pain which has no cure,
Then how can I tell you to treat this pain.

For the king of the beautiful ones, loyalty is not necessary,
O Pale-faced lover, be patient and faithful.

I dreamt of a saint in the street of love yesterday,
He gestured to me with his hands, 'Resolve to come to me.'

If you are a believer and sweet, your death will be [of a] believer too,
If you are a disbeliever and sour, your death will be [of a] disbeliever too.

Shāh Nūr Muḥammad ﵀

He had disconnected himself from all his close ones and relatives a year before his demise. When asked the reason for his silence, he said, 'My conversation is Qur'ānic exegesis and ḥadīth! With whom can I talk about them and who will understand?'

When Shāh Nūr's condition deteriorated, his adherents thought of taking his opinion on the location of his grave. Khwājah Muḥammad ʿĀqil on the insistence of others asked him where he wished for his place of rest to be. He replied, 'I do not possess the knowledge of the unseen. Allāh only knows where I will die!'

He departed for the hereafter on 3rd Dhū 'l-Ḥijjah, 1205 AH.[360]

360 *Takmilah Siyar al-Awliyā'*, 139.

Khwājah Bandāh Nawāz Gīsūdarāz would say, 'The source of all actions and good blessings and the root of all good deeds are two things: purity of the heart and focus of the heart towards Allāh. No condition and state falls outside these two. 124,000 [more or less] prophets were sent for the guidance of their communities, and they too preached both these points. Allāh's saints and prophets reached their [elevated] level and attained the rank of saintliness and prophethood via these two points. Whether one is a Lord or a Sultan, King or a pauper or belonging to a trade or profession, whoever attains these two things, his position is great and status elevated, otherwise he is nothing. No matter who you are, how much wealth you possess or are of a noble background, your value is next to nothing – not even the value of grass, if you do not have these two things in you.'

'Shaykh Mahkdūm writes, 'There lived a hairstylist (who did curls) in Delhi. One year, a drought struck Delhi so its inhabitants came to him and said, 'Khwājah, there is no rain... people are suffering and in a bad state!'

The hairstylist said, 'How will Allāh make it rain? I will get soaked as my roof is damaged!'

They said, 'What if we make you a new roof?'

He replied, 'Then what? If you get my roof fixed, I will ask Allāh to make it rain for you.'

His appeal was nothing, because all of them together within a couple of hours revamped the roof. They then went to him and said, 'We have repaired your roof.'

He turned his face towards the sky and supplicated, 'O Allāh, You did not make the rain fall in order to save me from getting wet. Now that these people have repaired my roof, make it rain.'

In that instance, clouds formed on the horizon and a cold wind started blowing before big drops of rain came down on them. It rained the whole day and, eventually, the rope [holding the roof together] snapped due to the raindrops and water leaked through as a result. He once again turned his face to towards the sky, 'Did

I ask for such big raindrops and such relentless rainfall that the rope on the roof snaps and water leaks through it? Of what benefit is this rain to anyone? Water will go to waste. Descend small raindrops and slowly.'

That is what happened. Rain descended slowly in small drops and crops benefitted greatly.'

After relating this story, the Shaykh said, 'Now, what will you say? That he is just a hairstylist! No, he is indeed a hairstylist, but he is from the close and special servants of Allāh. Worldly professions, trade or business does not make a difference in your friendship with Allāh.'[361]

The Story of Lāhā – the Gardener

Khwājah Bandāh Nawāz Gīsūdarāz ﵀ used to say, 'A religious person ought to always keep the fire of love kindled. Shaykh Rukn al-Dīn ﵀, who was from the dear friends of Shaykh al-Islām Khwājah Niẓām al-Dīn Awliyā' ﵀, once remarked during conversation, "I Became everything but, shame, did not become Lāhā!"

"Who is Lāhā," we asked.

He replied, "He was a gardener who did gardening in a garden outside greater Delhi. It happened a while ago that a princess came for a walk to this garden from one of the cities. The gardener's eyes fell on her and he became infatuated with her. He made one excuse after another to enable him to go and take a peek at her. He would take different fruits to her. He took and presented before her every type of fruit he could find in his garden. This continued till Maghrib. When it was evening and she had to return, she got into the palanquin, dropped the curtain and went back to her palace in all glamour.

Where is that princess and where is this poor Lāhā! The princess arrived like a garden bird, perched on a tree and then flew away! When Lāhā's restlessness knew no bounds, he followed the palanquin and reached the door of the palace.

They thought that he had arrived to pick up his reward for pre-

361 *Malfūẓāṭ Khwājah,* 421.

senting fruits of all varieties to the princess throughout the day. The princess sent him a present but he refused to take anything from it and said, "This is sacrificed on the princess. What am I to do with this?"

He stood at the door for a while and then the princess went back in. Lāhā's state turned for the worse and he remained alive for only a few days after that. He returned to her door and breathed his last there.'[362]

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362 *Malfūẓāṭ Khwājah.*

Short Stories

Shaykh Ḥakam ﵀

Shaykh Muʿtamir ﵀ says, 'I was sat by Ḥakam (a nobleman) at the time of his death, supplicating for Allāh to ease on him the severity of death due to such and such good qualities of his. I was recounting his good characteristics while supplicating. Ḥakam was semi-conscious and, upon gaining full consciousness, he asked, "Who was saying such and such a thing?"

I said, "It was me saying all this."

Ḥakam said, "The Angel of Death ﵇ is saying that I treat with ease every generous person." After saying this, his soul was extracted.'[363]

363 *Faḍā'il-e-Ṣadaqāt*, 474.

Abū Bakr al-Zufāq ﵀

Abū Bakr al-Raqī ﵀ says, 'I was with Abū Bakr al-Zufāq ﵀ one morning when I heard him say, "O Allāh, for how long will you keep me in this world?" Consequently, it had not even reached Ẓohr time on that day that he passed away.'[364]

Maslamah Ibn ʿAbd al-Malik ﵀

Maslamah ibn ʿAbd al-Malik ﵀ began to weep near to his death. Someone asked him as to the reason, so he replied, 'I am not crying due to the fear of death. I have complete faith in Allāh. I am crying for the reason that I participated in holy war on thirty occasions but did not achieve martyrdom and, today, I am surrendering my life like a woman on a bed!'[365]

Ḥasan al-Baṣrī ﵀

Ibn ʿAwn says, 'When death approached Ḥasan al-Baṣrī ﵀, he uttered اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْن 'Surely, we belong to Allāh and to Him we shall return,' and stretched out his arms.[366]

Saʿīd ibn al-Musayyab ﵀

Saʿīd ibn al-Musayyab ﵀ had left behind a lot of dinars. He said at the time of his death, 'O Allāh, You know full well that I accumulated this wealth so that I could safeguard my Faith through it, ensure kind treatment of relatives, save my self from asking from others and fulfil my debt. There is no good in he who does not do this.'

364 *Faḍā'il-e-Ṣadaqāt*, 473.
365 *Faḍā'il-e-Ṣadaqāt*, 480.
366 *Al-Muḥtaḍirūn.*

Masʿar Ibn Kudām ﷺ

Sufyān al-Thawrī ﷺ went to Masʿar ibn Kudām at the time of his death and found him anxious. He asked, 'Are you worried? I wish I could die right now!'

Masʿar ﷺ replied, saying, 'Sit me up.'

He then asked Sufyān al-Thawrī ﷺ to repeat what he had said before saying, 'You have faith in your actions for sure. But I am, by Allāh, on the mount's summit, and have no idea where I will fall!'

Sufyān al-Thawrī ﷺ shed tears on hearing this and said, 'You fear Allāh more than me.'

Yaḥyā al-Jallā'

He was given the epithet *al-Jallā'* because كَانَ اِذَا تَكَلَّمَ عَلَيْنَا،جَلَا قُلُوْبَنَا 'whenever he spoke to us, he cleansed our hearts [said those who knew him].'[367]

His son, Aḥmad, reports, 'After he passed away and it was time to wash his body, we found him laughing. People began to doubt whether he was actually dead or still alive. His smiling face was covered and the doctor was called.

'The doctor checked his pulse and said, هٰذا مَيِّتٌ "He is dead." But, as soon as they removed the cloth from his face, they found him laughing. The doctor then said, "I am not sure if he is dead or alive."

'They were frightened of washing his body now. In the end, some special friends of his washed his body and clothed him with the shroud. His Janāzah prayer was offered and thereafter he was buried.'

Abū 'l-Waqt ʿAbd al-Awwal ﷺ

Shaykh al-Islām Abū 'l-Waqt ʿAbd al-Awwal al-Sajzī al-Harawī ﷺ - he was a student of Imām Bukhārī ﷺ.

In his book *Arbaʿīn al-Buldān*, Yūsuf ibn Aḥamd al-Shīrāzī ﷺ

367 *Ṣifat al-Ṣafwah.*

writes, 'I was leaning Shaykh Abū 'l-Waqt ʿAbd al-Awwal on my chest as he was in his death throes and engaged in the Remembrance of Allāh. Then Muḥammad ibn al-Qāsim al-Ṣūfī entered and said, مَنْ كَانَ آخِرُ كَلاَمِهِ لاَ اِلٰهَ اِلاَّ اللّٰهُ دَخَلَ الْجَنَّةَ "That person whose last words are, "There is no deity but Allāh," will enter Paradise." He straightaway glanced at him and recited the verses قَالَ يَا لَيْتَ قَوْمِىْ يَعْلَمُوْنَ بِمَا غَفَرَلِىْ رَبِّىْ وَجَعَلَنِىْ مِنَ الْمُكْرَمِيْنَ "Would that my people knew how my Lord has forgiven me and has placed me among the honoured ones!"

He started the recitation of Sūrah Yāsīn from this point and recited it till the end. After that, he repeatedly uttered 'Allāh, Allāh, Allāh...' the Essential Name of Allāh and, continued to do so till he breathed his last.'

Ādam Ibn Abī Iyās ﵀

Ādam ibn Abī Iyās ﵀ was of Khurāsānī lineage and was raised in Baghdad. He travelled to Kufa, Basra, Hijaz (Arabia) and Sham.

When death approached, he completed his Qur'ān recitation in his death throes and then uttered لاَ اِلٰهَ اِلاَّ اللّٰهُ 'There is no deity but Allāh,' before his soul departed his body.

He passed away in 220 AH.[368]

One narration has it that when death approached, Ādam ibn Abī Iyās ﵀ was wrapped lying in a blanket reciting the Qur'ān. After completing the Qur'ān, he said, 'For the sake of the love I have for You, be easy on me. All the hopes I had from You, it was for this day.' Thereafter, he uttered لاَ اِلٰهَ اِلاَّ اللّٰهُ and his soul departed his body.[369]

Imām Ghazālī ﵀

Imām Ghazālī ﵀, whose book *Iḥyā' 'l-ʿUlūm* is widely acclaimed, performed the morning prayer on Monday after performing ablution. He then asked for his shroud to be brought to him. He subsequently kissed it, placed it on his eyes and said, 'I am present to serve His

368 *Ṣifat al-Ṣafwah*.
369 *Faḍā'il-e-Ṣadaqāt*, 480.

Majesty with great pleasure.' After saying this, he extended his feet towards the *qiblah* and breathed his last.[370]

Ibn Idrīs ﷺ

Ibn Idrīs' daughter began to cry as his father entered his final moments.

'Why the need to cry? I have completed four thousand Qur'ān recitations in this house!'[371]

Abū Ḥakīm al-Ḥīyarī ﷺ

Abū Ḥakīm al-Ḥīyarī ﷺ was in the process of writing something when he put down his pen and said, 'If this is what you call death, then, by Allāh, it is a very pleasant death!' On saying this, he passed away.[372]

Abū Bakr Ibn ʿIyāsh ﷺ

Abū Bakr ibn ʿIyāsh ﷺ kept fasts regularly. At *ifṭār* time, he would dip his hands in water and supplicate, 'O angels, I seek your company. If it is possible, intercede for me before Allāh.'

It was his daily practice for the best part of sixty years to complete a recitation of the Qur'ān daily! He did not sleep at night for forty years!

His sister began to cry near to his death, so to console her, he said, 'In this corner, your brother has completed 18,000 recitations of the Qur'ān.'

His son, Ibrāhīm, was also crying. He, therefore, said to him to console him, 'Your father has completed a recitation of the Qur'ān every night for forty years. Do you think Allāh will let that go to waste?'

370 *Faḍā'il-e-Ṣadaqāt*, 481.
371 *Faḍā'il-e-Ṣadaqāt*, 483.
372 *Faḍā'il-e-Ṣadaqāt*, 481.

He passed away aged ninety-three in Kufa in 193 AH.[373]

Ṣafwān Ibn Sulaym ﵀

Ṣafwān ibn Sulaym ﵀ had made a promise to Allāh that اَلاَّ يَضَعَ جَنْبَهُ بِالأَرْضِ حَتّٰى يَلْقَى اللهَ تَعَالٰى 'he will not place his sides on the ground until he meets Allāh Most High.' He kept this promise for more than thirty years! Upon sensing the pain he was suffering in his death throes in a sitting position, his daughter said, 'O father, You will find comfort in lying down.'

He replied, 'I will not have fulfilled the promise that I gave to Allāh if I was to do that.'

He ultimately gave his life away to the Creator of life in that sitting position. According to one narration, he fulfilled this promise for a period of forty years and therefore did not place his sides on the ground also for that period till his demise.

He passed away in 124 AH.[374]

Muḥammad Ibn Ismāʿīl al-Nassāj ﵀

He was looking towards the corner of the room at the time of his death and telling the Angel of Death, 'Wait for a moment as you have been given an instruction and so have I!'

That which you have been ordered to do will not be lost, but there is a fear of leaving undone that which I have been instructed to undertake.'

He then stood up, performed ablution, completed *ṣalāh* and lay down and, thereafter, his soul left his body.

Someone saw him in a dream after his death and asked him, 'What did Allāh do with you?'

He replied, 'I have found relief from your filthy, impure world!'[375]

373 *Ṣifat al-Ṣafwah*.

374 *Tahdhīb al-Kamāl*.

375 *Al-Bidāyah wa 'l-Nihāyah*.

Hawshab ibn ʿAqīl says, 'Yazīd al-Riqāshī was reciting the verse, كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ اِنَّمَا تُوَفَّوْنَ أجُوْرَكُمْ يَوْمَ الْقِيَامَةِ 'Every person will taste death, and you will be recompensed your dues on the day of Resurrection,'[376] at the time of his death. He followed this with the words, ألاَ اِنَّ الْأعْمَالَ مَحْظُوْرَةٌ، وَ الْأجُوْرُ مُكملَةٌ وَ لِكُلِّ سَاعٍ مَا يَسْعٰى ، وَ غَايَةُ الدُّنْيَا وَأهْلُهَا اِلَى الْمَوْتِ 'Beware verily actions are restricted, and the reward will be complete, and for everyone who strives will be that for which he strove, and the end of the world and its occupants is death.'

Abū Muḥammad Jaʿfar al-Murtaʿish ﵀

He was a resident of Baghdad. They used to say regarding Baghdad عَجَائِبُ بَغْدَاد 'Wonders of Baghdad.' What were they? عَجَائِبُ بَغْدَاد اِشَارَاتُ الشِّبْلِىْ وَ نِكَتُ الْمُرْتَعِش و حِكَايَاتُ جَعْفَرِ الْخَوَاص 'Shiblī's gestures, Murtaʿish's points of intellect and stories of Jaʿfar Khawāṣ are from the wonders of Baghdad!'

He was saying at the time of his death in Masjid Shawniziyyah that 'I have supplicated Allāh for three things: أنْ يُمِيْتَنِىْ فَقِيْرًا وَ أنْ يَجْعَلَ وَفَاتِىْ فِىْ هٰذا الْمَسْجِدِ، فَاِنِّىْ صَحِبْتُ فِيْهِ أقْوَامًا وَأنْ يَّجْعَلَ عِنْدِىْ مَنْ اٰنَسُ بِهِ وَ اُحِبُّهُ He gives me death as a poor man, my death occurs in this Masjid because I have befriended a lot of people in it, and those who are dear to me and are beloved to me are by my side. Allāh accepted all three supplications of mine.'

After saying this, he closed his eyes and breathed his last.[377]

ʿUbaydullāh Ibn Muḥammad al-Zāhid al-Bustī ﵀

ʿUbaydullāh ibn Muḥammad al-Zāhid al-Bustī ﵀ did not lean on any wall, pillow or anything else for seventy years. He engaged himself in the worship of Allāh for seventy years!

376 *Qur'ān*, 3:185.

377 *Al-Bidāyah wa 'l-Nihāyah.*

He was asked about his condition at the time of death. He replied, saying, أرٰى بَيْنَ يَدَىَّ أُمُوْرًا هَائِلَةً، وَ لاَ أدْرِىْ كَيْفَ أَنْجُوْ مِنْهَا 'I see many terrifying things before my eyes! I do not know how will I be able to escape from them?'

He passed away at the age of eighty-five. Someone saw his deceased mother in a dream wearing beautiful clothes and fully adorned.

'Mother, for whom have you prepared yourself in this manner?'

She replied, نَحْنُ فِىْ عِيْدٍ لِأَجْلِ قُدُوْمِ عُبَيْدِ اللهِ بْنِ مُحَمَّد الزَّاهِدِ الْبُسْتِيِّ عَلَيْنَا 'It is our ʿĪd today because ʿUbaydullāh ibn Muḥammad al-Zāhid al-Bustī is coming to us.'[378]

ʿĀmir Ibn ʿAbdullāh al-ʿAnbarī رحمه الله

He was crying at the time of his death. Upon being reminded of the many feats he had accomplished, his crying increased further and he said, 'Allāh states in the Qur'ān, اِنَّمَا يَتَقَبَّلُ اللهُ مِنَ الْمُتَّقِيْنَ "Allāh only accepts from those who are conscious of Him."'[379]

Abū Ḥuṣayn, ʿĀṣim, Aʿmash رحمهم الله

Abū Bakr al-ʿAyāsh says, 'I entered on Abū Ḥuṣayn during his final illness and found him unconscious. On regaining consciousness, he was reciting this verse: وَ مَا ظَلَمْنَاهُمْ وَ لٰكِنْ كَانُوْا هُمُ الظَّالِمِيْنَ "And We were not unjust to them, but they themselves were unjust."[380] He would recite it, become unconscious, then recite it again after regaining consciousness, and become unconscious again.'

Likewise, Abū Bakr al-ʿAyāsh says, 'I entered on ʿĀṣim during his final illness and found him reciting the Qur'ān in the niche [of the masjid]. He was reciting this verse, ثُمَّ رُدُّوْا اِلَى اللهِ مَوْلٰهُمُ الْحَقِّ ألاَ لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِيْنَ "Then are they sent back to Allah, their Master,

378 *Al-Bidāyah wa 'l-Nihāyah.*

379 *Al-Ṭabarī, Jāmiʿ 'l-Bayān – Qur'ān*, 5:27.

380 *Qur'ān*, 43:76.

the True one; now surely His is the judgment and He is swiftest in taking account."'[381]

He also says, 'I entered on Aʿmash during his final illness. He told me not to inform anyone about his death and said, "Throw me outside the inhabited area," and then began to weep. He was asked, "Are you crying at the time of death?" He replied, "I know my condition. Why should I not cry?"'[382]

Shaykh Abū Ḥafṣ ﷀ

Abū Uthmān al-Ḥiyarī ﷀ says, 'As death approached Abū Ḥafṣ ﷀ, he was asked to impart some final advice. He thus said, "I do not have the strength to speak."

After he regained some strength, I said to him, "Say something now and I will propagate it to the masses."

He said, "Show humility and powerlessness on your shortcomings from deep down."' (This is my last piece of advice).[383]

Shaykh Ruwaym ﷀ

Shaykh Ruwaym was instructed to recite the Declaration of Faith at the time of his death, but he said, 'I just do not know anyone else well enough besides Him [i.e. Allāh].'[384]

The Story of Zubaydah ﷀ

Someone saw Zubaydah in a dream after her death and asked, 'How did you do?'

She replied, 'I was pardoned due to these four sentences:

381 *Qur'ān*, 6:62.
382 *Al-Muḥtaḍirūn*.
383 *Faḍā'il-e-Ṣadaqāt*, 483.
384 *Faḍā'il-e-Dhikr*, 118.

لَا اِلٰهَ اِلَّا اللّٰهُ أَفْنِیْ بِهَا عُمْرِی
لَا اِلٰهَ اِلَّا اللّٰهُ أَدْخُلُ بِهَا قَبْرِی
لَا اِلٰهَ اِلَّا اللّٰهُ أَخْلُوْ بِهَا وَحْدِی
لَا اِلٰهَ اِلَّا اللّٰهُ أَلْقٰی بِهَا رَبِّی

I will end my life with 'There is no deity but Allāh,'
I will enter the grave with 'There is no deity but Allāh,'
I will spend my time in seclusion with 'There is no deity but Allāh,'
I will meet my Lord with 'There is no deity but Allāh.'[385]

Shaykh Abū Turāb al-Nakhshabī ﵀

He passed away on 14th Jumādat al-Ūlā, 245 AH. After he passed away in a jungle of Basra, a group of people reached there and found him standing facing the *qiblah*. His body had desiccated and he was still holding his staff. The mountain pass was in front of him whilst no wild animal had caused him harm.[386]

Shaykh Muḥammad Ibn Faḍlullāh ﵀

Akhwand states, 'Prior to Khwājah's passing away, he had instructed, "Keep my corpse safe until someone in black and white arrives and leads my Janāzah prayer."

When Khwājah passed away, that is what was done. They continued to wait until my father, Shaykh Faṣīḥ al-Dīn, arrived on a black and white horse and led the Janāzah prayer.'

Khwājah passed away in 1005 AH. His blessed shrine is situated in Zandajan.

Shaykh Faṣīḥ al-Dīn ﵀ passed away on Thursday 22nd Ramaḍān, 1090 AH. His blessed grave is situated in Lahore.[387]

385 *Faḍā'il-e-Dhikr*.
386 *Ẓahīr al-Aṣfiyā'*, 167.
387 *Safīnat al-Awliyā'*, 245

Shaykh Dānyāl ﷺ

Shaykh Dānyāl left for his beloved hometown of Satarka. He went past Lucknow when robbers looted him and subsequently martyred him. During this attack, his family was also martyred. They had just left the scene with his possessions when a fearsome sound struck them. It had come from a cut up corpse, resulting in all of them becoming blind. They were arrested by the king and later hanged. The Shaykh's body was transferred to Satarka and buried there. This incident occurred in 748 AH.[388]

Shaykh Muẓaffar Balkhī ﷺ

He stopped eating for approximately twenty-two days prior to his passing away. He did not talk to anyone at all and, at the time of his death, he passed on the trust of his Shaykh along with the robe of discipleship to his nephew, Shaykh Ḥusayn. He passed away in 788 AH.

He remained alive for only six years after the demise of his Shaykh and spiritual mentor, Shaykh Manīrī ﷺ.[389]

Shaykh Dāwūd Ṭāy ﷺ

Someone saw Shaykh Dāwūd Ṭāy ﷺ in a dream flying in the air, saying, 'Now, I have been freed from prison!'

The one who saw this dream went to see him but found out that he had passed away. After his demise, a voice was heard from the heavens, 'Dāwūd Ṭāy has reached his goal, and Allāh is pleased with him.'[390]

388 *Khazīnat al-Aṣfiyā'*, 214.
389 *Khazīnat al-Aṣfiyā'*, 278.
390 *Ẓahīr al-Aṣfiyā'*, 219.

Shaykh Ḥamadān Qiṣār ﵀

When he became ill, people asked him to leave a will for his children. He thus said, 'I hold more fear for them of aristocracy than I do of poverty!'

He said in his death throes, 'When I die, do not leave me with the women!' He passed away in 291 AH. [391]

Shaykh Abū 'l-Ḥasan Nūrī ﵀

A blind person was uttering 'Allāh, Allāh...' He therefore, approached him and remarked, 'How would you know him? You wouldn't have remained alive if you did!' After saying this, he collapsed unconscious. Once he regained consciousness, he got to his feet and headed towards the jungle. He reached a field of sugarcane plantation, where bamboo thorns pricked his hands and feet and blood started flowing. Each drop that fell to the ground formed the word 'Allāh'.

Abū Naṣr Sirāj ﵀ says, 'When he was brought home and told to utter "There is no deity but Allāh," he said, "That is where I am heading," and breathed his last there and then.'

Junayd ﵀ says, 'Since Nūrī's ﵀ demise, no one has spoken about the reality of truth, for he was the truthful one of his generation.'[392]

Shaykh ʿUthmān al-Ḥiyarī

When the signs of death appeared on him, his son ripped open his clothes.

'Son, this act of yours is contrary to the Sunnah and contradicting the Sunnah is a sign of hypocrisy - just as the Messenger of Allāh ﷺ says, كُلُّ اِنَاءٍ يَتَرَشَّحُ بِمَا فِيْه 'Only that which is in the bowl drips out of it.' He then gave his life away in complete fidelity.[393]

391 *Ẓahīr al-Aṣfiyā'*, 315.

392 *Ẓahīr al-Aṣfiyā'*, 366.

393 *Ẓahīr al-Aṣfiyā'*, 373.

Shaykh Nisāj

His death neared as *ṣalāh* time approached. Upon detecting ʿIzrā'īl's ﷺ shade over him, he said, عَفَاكَ الله 'Allāh forgive you! At least delay it slightly as you are under command and so am I. You have been instructed to extract the soul, whereas I am instructed to offer *ṣalāh* at its prescribed time. What you have been commanded to do will not be left unfulfilled, but that which I am under command to do will be left unfulfilled. Show enough patience whereby I can perform ablution.'

He performed ablution, followed it up by offering his *ṣalāh*, and then breathed his last.

People who saw him in a dream asked him how he fared with Allāh. He replied, 'Do not ask me about that; however, I have become liberated from this impure world of yours!'[394]

Shaykh Abū Bakr al-Katānī رحمه الله

As death drew near people asked him, 'Due to which action in your life did you reach this level and status?'

He replied, 'Had the time of my death not been so close, I wouldn't have revealed it.' He then said, 'I remained a guard of my heart for forty years. Whenever anything other than Allāh tried to enter it, I closed the door on it to the effect that I moved everything other than Allāh away from my heart. Now, my heart has become such that it does not recognise anything other than Allāh.'[395]

Shaykh ʿAbdullāh Thaqīf رحمه الله

He addressed his servant when in his death throes, 'I am a runaway slave. When I die, put a chain around my neck, fetters in my feet and tie my hands behind my back before turning my face towards the *qiblah*. Perhaps, He will accept.'

394 *Ẓahīr al-Aṣfiyā'*, 412.
395 *Ẓahīr al-Aṣfiyā'*, 423.

After his demise, the servant attempted to fulfil the command, but a voice from the heavens said, 'O uninformed, do not do that! Do you wish to distress my beloved?'

On hearing this, he left him alone.[396]

Khwājah Muḥammad ʿUbaydullāh Murawwaj al-Sharīʿah ﷀ

He picked up the epithet Murawwaj al-Sharīʿah due to his rectification, exhorting and steadfastness on the Sharīʿah. On Friday 19th Rabīʿ al-Awwal, 1083 AH at Sanhalkar on his return to Sarhind, he asked, 'Is there still time for *ṣalāh*?'

There was still time but, because of illness, he could not perform ablution and therefore performed *tayammum* instead. After that, he placed his hand on the forehead and said, السَّلَامُ عَلَيْكُمْ يَا رَسُوْلَ الله 'Peace be upon you, O Messenger of Allāh.' He then made his intention for *ṣalāh* and, while his forehead was on the ground, his blessed soul left for the Throne of Allāh.[397]

Shaykh Mamshād Dīnwarī ﷀ

He was asked before his demise as to what illness he was suffering from. He replied, 'You are enquiring from me about the illness?'

Then it was said, 'Say "There is no deity but Allāh." He thus leaned his face on the wall and said, 'I am completely perished for You! This is the reward for him who takes You as a friend.' He added, 'Paradise is being offered to me for the past three years, yet I did not even look towards it. And my heart has been lost for three years; I do not wish for it to be returned. In such a state that all the veracious ones (*ṣiddīqīn*) have tried to lose their hearts in Allāh, so how can I possibly ask?' Saying this, he passed away.[398]

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396 *Ẓahīr al-Aṣfiyā'*, 429.

397 *ʿUlamā-e-Hind ka Shāndār Māḍī*, 301.

398 *Ẓahīr al-Aṣfiyā'*, 548.

Shaykh Abū Ḥamzah Muḥammad Ibn Ibrāhīm al-Baghdādī ﷀ

He was a marvellous orator. One day, he heard a voice from heaven, 'You deliver wonderful speeches but it will be much better if you adopted silence.' He opted for silence from that day onwards and passed away in the same week. It was a Friday and, during the sermon (*khuṭbah*), he became enraptured and consequently collapsed and died.[399]

Shaykh Abū 'l-Faḍl Ḥasan al-Sarakhsī ﷀ

As death closed in, people expressed to him that they would bury him where the shaykhs and saints are buried.

He said, 'Never! Who am I to deserve burial in close vicinity of saints? I am hoping to be buried on that hillock next to the drinkers, for they are closer to Allāh's mercy as water is mostly given to the thirsty. And they are needy, and the Generous one gives to the needy.'[400]

Shaykh Bābāwāy al-Kashmīrī ﷀ

An extremely cautionary incident is attributed to Shaykh Bābā ﷀ in the books of history.

It is stated that a group of Shias approached him to lead the Janāzah prayer of a youth who was actually alive. They had planned for him to rip open his shroud and run away upon the saying of the first *takbīr* so that this incident could be consigned to one of the 'comical' parts of history. But, as it happened, the moment Shaykh Bābā ﷀ uttered the first *takbīr*, this unfortunate young individual who decided to make fun out of the Angel of Death got caught up in the indignation (*ghayrat*) of the Lord and therefore lost his life. [401]

399 *Ẓahīr al-Aṣfiyā'*, 553.
400 *Ẓahīr al-Aṣfiyā'*, 568.
401 *Khazīnat al-Aṣfiyā'*, 2:338. *ʿUlamā-e-Hind kā Shāndār Māḍī*, 1:350.

Shaykh Jamāl al-Dīn al-Hānsawī ﷀ

Shaykh Jamāl al-Dīn al-Hānsawī ﷀ passed away in 659 AH. His shrine is in Goharbar, Hansi.

Upon being asked about his state after people saw him in their dreams after his death, he replied, 'When I was placed in the grave, two angels who were intent on punishing me arrived, but two more angels followed them and related a message from Allāh that he had forgiven me, saying, "He used to offer two *rakʿah*s after the two *sunnah*s of Maghrib and recited Sūrat al-Burūj and Sūrat al-Ṭāriq in them; furthermore, he recited *āyat al-kursī* after every obligatory (*farḍ*) prayer.[402]

Shaykh Aḥmad al-Nahrawānī ﷀ

He is the famous disciple of Qāḍī Ḥamīd al-Dīn Nāghorī ﷀ. He was a renowned scholar who was aware of hidden secrets.

Shaykh al-Islām Bahā' al-Dīn Zakariyyā Multānī ﷀ rarely praised anyone but, regarding Shaykh Nahrawānī ﷀ, he used to say, 'Shaykh Aḥmad al-Nahrawānī ﷀ was the head of the ascetics!'

Shaykh Niẓām al-Dīn Awliyā' ﷀ says, 'Shaykh Aḥmad Nahrawānī ﷀ was present in the *simāʿ* gathering in which Khwājah Quṭb al-Dīn Bakhtiyār Kākī ﷀ passed away.'

Shaykh Naṣīr al-Dīn Maḥmūd Chirāgh ﷀ of Delhi says, 'Shaykh Aḥmad Nahrawānī ﷀ was a weaver. There were instances where he would become spiritually absorbed during work and would disappear within himself and thereby give up on the work. However, the clothes would continue to prepare by itself.'[403]

Khwājah Muʿīn al-Dīn Chishtī ﷀ

It can be concluded from his date-of-birth that he passed away in 627 AH. If he came to Ajmer in 588 AH, then it would mean that

402 *Khazīnat al-Awliyā'*, 2:106.
403 *Khazīnat al-Aṣfiyā'*, 2:107.

his stay there was for 39 years.

It is mentioned in *Siyar al-Aqṭāb* that he closed the door of his room behind him after ʿIshā' prayer on the day of his demise. Those in the *khānqāh* could hear a noise similar to that made when one dashes his foot on the ground in a state of spiritual absorption. They assumed him to be in an enraptured state. This noise stopped during the latter part of the night. At Fajr time, they knocked on his door but no reply was forthcoming. When the door was somehow opened, they saw that the beloved of Allāh had given his life away in the love of Allāh.[404]

Qāḍī Ḥamīd al-Dīn Naghorī ﵀

He travelled to Delhi and stayed with Khwājah Quṭb al-Islām Bakhtiyār Kākī ﵀. He was also buried at his side. According to *Laṭā'if-e-Ashrafī*, he passed away in 641 AH. As he went into prostration in Witr prayer that followed the Tarāwīḥ prayer in Ramaḍān, his soul left for the upper world.[405]

Shaykh ʿAbd al-ʿAzīz ﵀

Shaykh ʿAbd al-ʿAzīz's ﵀ life is covered with striving and abstinence. He did not abandon those things he made compulsory upon himself from an early age till he breathed his last. He did not overlook even any minor thing in following the ways of Islam. He endeavored greatly to preserve the etiquettes of the shaykhs and to support the needy. He personified the humility, modesty, pleasantness, knowledge, wisdom, forbearance, patience and contentment and acceptance and all other commendable qualities and traits that are associated with shaykhs of the Chishtiyyah order.

He passed away on 6th Jumādat al-Thānī, 975 AH.

The verse فَسُبْحَانَ الَّذِىْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَىْءٍ وَاِلَيْهِ تُرْجَعُوْنَ 'Therefore glory

404 *Bazm-e-Ṣūfiyyah*, 64-65.
405 *Bazm-e-Ṣūfiyyah*, 110.

be to Him in Whose hand is the kingdom of all things, and to Him will you return,'[406] was on his lips at the time of his death.[407]

Hishām Ibn ʿAbd al-Malik ﷺ

Hishām Ibn ʿAbd al-Malik ﷺ looked towards his children who were sat by him weeping as he was about to die. He said to them, 'Hishām gave you the world and yet you cry upon this! He left for you all his accumulated wealth and you have left for him the sins he has amassed. (In short, I benefitted you but you have not given me anything bar nonsense and harmful things). Now, Hishām will have a bad ending if Allah does not forgive him.'

Mughīrah al-Khīrāz ﷺ

People visited Mughīrah al-Khīrāz ﷺ at the time of his death and asked him how his condition was.

He replied, 'I am drowning in the burden of sin!'

'Do you wish for anything,' they asked.

'I wish for Allāh to favour me before death by allowing me to repent from all those things which he dislikes.'

Ibrāhīm al-Nakhʿī ﷺ

Ibrāhīm al-Nakhʿī ﷺ began to weep at the time of his death. When he was asked the reason behind it, he said, 'I am awaiting the arrival of a messenger from Allāh and I do not know if he will impart the glad-tidings of Paradise or news of Hell.'

406 *Qur'ān*, 36:83.
407 *Anfās al-ʿĀrifīn*, 351.

Abū Bakr ibn ʿAbbāṣ ﵀

When Abū Bakr ibn ʿAbbāṣ ﵀ fell ill, a Christian doctor paid a visit and wanted to check his pulse. He, though, did not let him touch him. When the Christian doctor began to walk away, Abū Bakr ﵀ looked at him and said, 'O Allāh, because you have saved me from this doctor's illness of disbelief (*kufr*), that is sufficient for me! No illness worries me now. Treat me in whatever manner you wish.' (Make me better yourself – even if you increase me in illness and take my life).

Wahb ibn al-Ward ﵀

The governor of Makkah Mukarramah sent a Christian doctor to Wahb ibn al-Ward upon him falling ill.

He asked, 'What do you suffer from?'

He replied, 'I will not divulge my suffering to you?'

The people (thinking that he uttered this because of his dislike for Christianity) said to him, '(If you have dislike for him), tell us and we will tell him of that'. Hearing this, he said, 'It is quite baffling as to where their senses have gone? O intelligent people! Are you telling me to complain about Allāh to one of his enemies? All of you, go away from me!' (I do not require such well-wishers).

Ḥajjāj Ibn Yūsuf

Ḥajjāj ibn Yūsuf was saying at the time of his death, 'O my Lord, forgive my sins because the public is of the opinion that you won't forgive me.'

ʿUmar ibn ʿAbd al-ʿAzīz ﵀ liked Ḥajjāj's speeches and would do *ghibṭah*[408] on him. Upon being informed of this, Ḥasan al-Baṣrī ﵀ asked, 'Did Ḥajjāj really say this?'

'Yes,' they confirmed.

408 Envy that is free from malice.

He said, 'Then there is nothing astonishing in Allāh showing mercy to him.'[409]

Ibn al-Mundhir

When his death drew near, he started crying and was therefore asked the reason behind it. He replied, 'I am not crying because of a sin which I am sure I have committed; but the fear is that I may have undertaken an action and, in my view, it is trivial but it is very grave in front of Allāh!'

Condition of Some Other Pious Individuals - (Their names could not be ascertained)

ʿAṭā' ibn Yasār says, 'A person was close to dying when Shayṭān approached him and said, "You have escaped me! (i.e. you have not come under my influence). He said, "I am still not safe from you."[410]

'A poor person was sobbing in his death throes and many flies were gathering on his face. I pitied him and therefore sat beside him and began to usher them away. He opened his eyes and said, "For years, I had been trying for the special moment but, despite trying so hard all my life, I could not achieve it. But when I did find it, you came and intruded. Go and do what you need to do. May Allāh favour you!"'[411]

Abū Bakr ibn ʿAbdullāh al-Muzanī ﵀ says, 'A person from the Banī Isrā'īl had hoarded a lot of wealth. He said to his sons on his death bed, "Put all my wealth in front of me." All of it was gathered in front of him quickly. There were lots of horses, camels, slaves among other things. He saw them and began to cry (with regret) that he is losing all of it. In that instance, the Angel of Death arrived and said, "What is the point in crying?" By the One Who has given you all these blessings, I will leave after taking your life!" He begged,

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409 *Iḥyā' 'l-ʿUlūm*, 678.

410 *Faḍā'il-e-Ṣadaqāt*, 473.

411 *Faḍā'il-e-Ṣadaqāt*, 482.

"If I was given the opportunity, I would distribute all of these things [amongst the poor]." The angel replied, "With regret, the time to be given opportunities has passed. Wish you had distributed it before this moment!" Saying this, he extracted his soul.'[412]

Ibrāhīm al-Khawāṣ ﵀ says, 'I was once trekking through the jungle where I met a Christian monk who had a (sacred) thread tied around his waist (a cloth or thread which the disbelievers wear as a religious symbol). He expressed his wish to stay in my company. (The poor non-Muslims have often gone on to live with the poor from the Muslims). I took him along and we walked for seven days (without eating or drinking).

'On the Seventh day, the Christian said, "O Muḥammadī! Show me some of your wonders. (We have not eaten for many days now)." I supplicated, "O Allāh, do not disgrace me before a non-Muslim!" All of a sudden, I saw a spread which had chapattis, cooked meat, fresh dates and water laid out on it. We both ate and drank from it and then made our way.

'We walked for another seven days and, on the seventh day, (thinking that before the Christian says something again), quickly, I said to him, "You show something this time. Now, it's your turn!" He stood up leaning on his stick and supplicated and, consequently, two spreads with items twice more than what came down on my spread, appeared in front of us. I felt really embarrassed. I lost all the colour from my face and was left baffled. I refused to eat due to sadness. The Christian insisted but I kept on refusing. He said, "You eat and I will impart to you two glad-tidings, the first of which is, اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللّٰهُ وَ اَشْهَدُ أَنَّ مُحَمَّدًا رَسُوْلُ الله I bear witness that there is no deity but Allāh, and I bear witness that Muḥammad is Allāh's Messenger (ﷺ). I have accepted Islam!" Declaring this, he broke his thread and threw it away. "The second glad-tiding is that I supplicated, saying, "O Allāh, If this Muḥammadī has any value before you, then provide us with food for his sake." Because of this, we were given food and, due to that, I accepted Islam."

We both ate after this and started walking. In the end, we reached Makkah Mukarramah and performed pilgrimage there.

412 *Faḍā'il-e-Ṣadaqāt*, 469.

This new Muslim remained in Makkah Mukarramah and also passed away there. May Allāh forgive him.'[413]

Shaykh Zakariyyā ﵀ has written in *Faḍā'il-e-Ṣadaqāt,* a story about a shrou-d thief who would dig up graves and take off with the shrouds. He once dug up a grave and saw before him a person sat on a high throne with a Qur'ān placed in front of him. He was reciting the Qur'ān as a river flowed beneath his feet. He was given such a fright that he collapsed unconscious. People pulled him out of the grave and he regained consciousness only after three days. When they asked him about what happened, he relayed to them the full detail.

When some of them wished to see the grave and asked him to pinpoint it, he even thought of taking them to it but, at nighttime, he saw the saint from that very grave saying to him, 'If you show them my grave, such terrible misfortune will devastate you that you will remember me [forever]!' He, therefore, vowed not to tell anyone about it.

Abū ʿAlī Roadbārī ﵀ says, 'A poor person in a desperate state, in threadbare clothing, approached me on ʿĪd day and said, "Is there a nice clean place somewhere here where a poor, needy person can die?" Taking his talk as idle, without undue care, I said, "Come in and die wherever you wish!" He entered, performed ablution, offered a few *rakʿah*s *ṣalāh* and, upon lying down, passed away. I washed his body and put on the shroud. Just before burying him, I thought of removing the shroud from his face and have it [face] touching the floor less Allāh shows mercy on him due to his indigence. The moment I removed the shroud, he opened his eyes. "My leader! Is there even life [before burial] after death?" I asked. He replied, "I am alive and all of Allāh's lovers are alive. I will assist you tomorrow on the Day of Judgement because of my position!"'[414]

Shaykh Abū Yaʿqūb al-Sanūsī ﵀ says, 'An adherent of mine came to me and said, "I will die tomorrow at Ẓohr time." Accordingly, the following day, he entered Masjid al-Ḥarām at Ẓohr time, circumambulated the Kaʿbah (*ṭawāf*) and, after walking a little, passed away. I

413 *Faḍā'il-e-Ṣadaqāt*, 555-556.

414 *Faḍā'il-e-Ṣadaqāt*, 482.

washed his body and buried him. When I placed him in the grave, he opened his eyes. I so asked him, "Is there even life after death?" He replied, "I am alive and all of Allāh's lovers remain alive."'[415]

One person says, 'I was sat by Shaykh Mamshād Dīnwarī ﵀ when a needy person entered and said, "Is there a clean place here where someone can die?" He pointed towards a place by the side of a stream. He performed ablution and offered *ṣalāh*. After that, he stretched out his legs and passed away.'[416]

A saint says, 'While I washing the body of an adherent, he got hold of my thumb. I said, "Let go of my thumb – I know that you have not died. This is merely moving from one house to another." He then let go of my thumb.'[417]

Abū Saʿīd al-Khazzāz ﵀ says, 'I was once in Makkah Mukarramah and, while exiting the Gate of Banī Shībah, I saw an extremely handsome man lying dead. As I looked at him carefully, he looked at me and began to laugh and said, "Abū Saʿīd! Are you not aware that friends (who love) do not die but transfer from one world to another?"'[418]

Abū 'l-ʿAbbās ﵀ says, 'I was lying ill in my home city of Shabila. I then began to see a flock of many large birds of many different colours - white, red, green etc – spreading their wings and then closing them all together. This along with many men, who were holding trays in their hands which had something in them but were covered. Thinking that they are gifts being presented at the time of death, I began to utter the Declaration of Faith. However, one of them said to me, "Your time has not approached yet. This is a gift for a believer, and its time has come."'[419]

ʿAbd al-Wahhāb ibn ʿAbd al-Ḥamīd al-Thaqafī ﵀ says, 'I saw a bier which was being carried by three men and one woman and no one else accompanied the deceased. Hence, I joined them and took hold of the side the woman was holding. We took it to the graveyard before offering the Janāzah prayer. After the burial, I

415 *Faḍā'il-e-Ṣadaqāt*, 476.
416 *Faḍā'il-e-Ṣadaqāt*, 473.
417 *Faḍā'il-e-Ṣadaqāt*, 476.
418 *Faḍā'il-e-Ṣadaqāt*, 483.
419 *Faḍā'il-e-Dhikr*, 118.

asked them, “Who is the deceased?” The woman replied, “He was my son.” I asked her, “Was there no male in your community who would take hold of the fourth leg of the bier?” She replied, “There was no shortage of men, but assuming him a lowly person, no one accompanied him.” I asked her, “What was it that made the people think of him as lowly?” He acted effeminate (had characteristics more often associated with females).” I felt pity on her and decided to take her home where I gave her some money, clothes and barley.

‘At nighttime, I dreamt that a man as beautiful as the moon of the fourteenth night, dressed in very beautiful white clothes, approached me and thanked me. “Who are you?” I asked him. He replied, “I am that effeminate who you buried today. Allāh showed mercy to me because people thought of me as lowly.”’[420]

It is said that an adherent of Shaykh Jalāl ﵀ served him for a lengthy period. However, no extraordinary act manifested from his hands in that period. As he conversed with the Shaykh one day the thought that, ‘in days gone by, Shaykh Najm al-Dīn Kubrā ﵀ used to be of such a calibre that, one look of his on someone would take that person to the rank of saintliness (*wilāyat*). Today, there are none to be seen like him,’ crossed his mind.

The Shaykh became aware of these misgivings of his heart, and aimed a glance at him and said, ‘There are people even today who at one glance can take one to the rank of saintliness!’ Upon hearing this, he instantaneously fell unconscious and, when he regained consciousness, he had already reached the rank of saintliness. However, after remaining alive for a short period, he passed away. The Shaykh thereafter said, ‘Not everyone has the strength to carry this load!’[421]

Shaykh ʿAbd al-Rashīd Jonpūrī ﵀, known as Shams al-Ḥaqq is a saint of the past. He would recite poetry. His poetic name was *Shamsī*. He one day woke up for Fajr prayer, offered his two *sunnah*s, and then as he recited the *takbīr taḥrīmah* - *Allāhu akbar* for the *farḍ* prayer, he gave his soul away to his Creator. He died in 1083 AH.[422]

Yazīd al-Riqāshī ﵀ says, ‘An oppressor from the oppressors of

420 *Faḍā’il-e-Ṣadaqāt*, 520.

421 *Safīnat al-Awliyā’*, 138.

422 *ʿUlamā’-e-Hind ka Shāndār Māḍī*, 385.

Banī Isrā'īl was sat in privacy with his wife when he suddenly saw a stranger walk through his door. He leapt at him in anger and asked, "Who are you and who gave you the permission to enter?" He replied, "The owner of this property told me to enter, and I am that person who no barrier or person can stop, nor do I require permission to enter on a king. Neither does the state of an oppressor implant fear in me, nor anything can stop me from approaching a self-conceited, arrogant person!"

'This speech left the oppressor frightened. He began to shake and subsequently fell on his face. Then, he humbly said, "So you are the Angel of Death?" "Yes. I am exactly that!" he replied. He then pleaded with him, "Give me enough time to write my will?" The angel replied, "The time for that has long past you. Shame that your period has come to an end, your breathing completed, and your time is over. There is no room for the slightest delay!"

He asked, "Where are you going to take me?" The angel replied, "I will take you to the actions you have sent forward." (In other words, your abode will be according to how you behaved). You will be given that house which you built while living in this world."

He said, "I have not done any good deeds nor have I built a nice house for myself!" The Angel said, انها لظى. نزاعة للشوى. تدعو من ادبر و تولى "By no means! Surely it is a flaming fire, tearing away the skin, inviting those who turned their backs (in the worldly life from truth) and fled."[423]

After that, the Angel extracted his soul. Weeping, wailing and shrieking echoed from the house.'

Yazīd al-Riqāshī ﵀ says, 'If only people knew what he is going through; then they would certainly shed more tears over this state of his than his death!'[424]

Yaḥyā ibn Maʿādh ﵀ says, 'We once visited an ill person and asked him how his condition was. He replied, "I was sent to this world against my wishes and remained therein as an oppressor. Now I am leaving this world in regret!"' (Now realise what state

423 *Qur'ān*, 70:15-17.

424 *Faḍā'il-e-Ṣadaqāt*, 2:470-471.

will that person whose biography is as such be in [when death approaches?].

Abū 'l ʿAbbās Dīnwarī was mentioning something in his gathering when a woman became enraptured and, as a result, gave out a loud shriek. He said, 'Die!' She got to her feet and on reaching the door, looked back at him and said, 'Here, I am dead!' before collapsing dead.[425]

A saint was asked to say 'Allāh', so he responded, 'Until when will you ask me to say this? I am going away with this Essential Name!'[426]

Maʿādhilī ﵀ says, 'I went to an old man who was in his final illness. I heard him say, "My Lord, for you, anything is possible. So have mercy on me."'[427]

As another saint started to suffer from death pangs, his wife began to cry. He asked, 'Why do you cry?' 'I am crying over you,' she replied. He said, 'If you are to cry, then cry over yourself. I have been crying for this day for forty years!'

ʿAṭā' ibn Yasār ﵀ says, 'Shayṭān appeared before someone at the time of his death and remarked, "You found safety." He replied, "I am not safe from you yet!"'

One other saint began to cry as death closed on him. When he was asked the reason behind his crying, he read the following verse: إِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِينَ 'Allāh only accepts from those who are conscious of him.'[428]

425 *Iḥyā' 'l-ʿUlūm* (Urdu), 4:679.
426 *Iḥyā' 'l-ʿUlūm*.
427 *Iḥyā' 'l-ʿUlūm*.
428 *Qur'ān*, 5:27.

Gave Life on Poetry

Shaykh Sūndhā – Son of Shaykh Al-Mū’min Chishtī Ṣābrī ﵀

As death neared, he invited *qawwāls* and asked them to perform the following poetry of Ḥāfiẓ Shīrāzī:

صحبت غیر نخواہم کہ بود عین حضور
باخیال تو چرا باد گراں پروازم

I do not seek the company of anyone other than you so to see you before my eyes,
How can this happen with your thought that I fly away heartlessly.

As the *qawwāls* began to perform this couplet, he became enraptured and, on 24th Jumādat al-Ūlā, 1129 AH, passed away in that state.[429]

429 *Khazīnat al-Aṣfiyā’*, 454.

Shaykh Sulṭān Wald ﵀

He was born in Lar in 623 AH and passed away on Saturday 10th Rajab, 712 AH. The following poem was on his lips on the night he passed away:

امشب شب آنست کہ بینم شادی
دریابم از خدائے خود آزادی

Tonight appears to be that night where I can see happiness,
I will find freedom through my Lord today.[430]

Shaykh ʿAbd al-ʿAzīz ibn Shaykh Ḥamīd al-Dīn Nāgorī ﵀

He was the special adherent of his respected father. He passed away in the prime of his youth during a *simāʿ* gathering. *Akhbār al-Akhyār* relates the story of his demise by stating that, in the *simāʿ* gathering, the *qawwāl* was performing the following poem:

جاں بده جاں بده جاں بده
نائیده در گفتن بسیار چشت

Give your life. Give your life. Give your life.
O beloved, cannot say much more.

Upon hearing the poem, Shaykh ʿAbd al-ʿAzīz ﵀ cried out loud and saying, 'life, life, life,' gave his life to Allāh.[431]

Shaykh Fayḍ Bakhsh Lāhorī ﵀

He was from those saints of Lāhore who experienced spiritual ecstasy and absorption. He was the adherent of Syed Ḥaydar ʿAlī

430 *Khazīnat al-Aṣfiyā'*, 25
431 *Khazīnat al-Aṣfiyā'*, 152.

Shāh (disciple of Sheyr Shāh Lāhorī رحمه الله). His livelihood was earned through making silk clothes. He would organise *simāʿ* gatherings, and those towards whom he directed his special attention, they became [spiritually] inebriated and collapsed unconscious.

His extraordinary acts are famous amongst his adherents. He would bath three times every night and spend the whole night in worship. He would abstain from the delights of life. That is why he would, at times, mix chilies with sweet (*ḥalwā*) and salt with sweet rice (*zardah*). He developed an intense fever as death approached and, after an illness lasting a few days, passed away on 9th Rajab, 1286 AH. A few moments prior to his passing away, he called the poet, Ḥāfiẓ Qādir Bakhsh and said to him, 'Read to me poetry in praise of the Leader of the Universe ﷺ (*naʿt*[432]).' He thus began with this poem:

منم خاک در کوئے محمد
اسیر حلقۂ موئے محمد
قتیل نوک شمشیر نگاہش
شہید تیغ ابروئے محمد

I am dust in the alley of Muḥammad (ﷺ),
I am the prisoner of his locks.
I am the martyr of his sharp, sword-like glance,
I am the sacrifice of the sharpness of the eyebrow of Muḥammad (ﷺ).

On hearing this, he became spiritually enraptured straightaway, and began to writhe around. His body soaked in perspiration and that is how, in that state, he sacrificed his life.[433]

Khwājah Quṭb al-Din Bakhtiyār Kākī رحمه الله

It is stated in *Siyar al-Aqṭāb* that Shaykh Khwājah passed away in quite unique circumstances. The *simāʿ* gathering was at its heights and the *qawwāl* was reciting the following poem:

432 Poetry in praise of the Messenger of Allāh ﷺ.

433 *Khazīnat al-Aṣfiyā'*, 493.

عاشق روئیت کجا بیند بکس
نستۂ مویت کجا یابد خلاص

When does the lover of your countenance hold someone else in his eyes,
The prisoner of your locks, when does he get freed.

Shaykh Khwājah became spiritually enraptured after listening to this poem. He gathered the *qawwāl*s in front of him and then became absorbed again. Amidst all that, Ṣalāh al-Dīn, son of Karīm al-Dīn, and Naṣīr al-Dīn, the reciter of odes (*ghazal*s), read the following poem of Khwājah Aḥmed Jām:

کشتگان خنجر تسلیم را
ہر زمان از غیب جان دیگر است

Those who are martyred with Allāh's dagger of submission and pleasure,
Are granted a new lease of life at every moment.

No sooner than he heard this poem, his condition altered and took another turn. Weeping overtook the gathering, and many became spiritually absorbed. Khwājah Quṭb al-Aqṭāb would leap and bound when spiritually absorbed. He would jump up to ten feet in the air. This continued for three days and nights. From every hair of his body, the *tasbīḥ* of the Essential Name [Allāh] reverberated. Drops of blood then started to flow. Whenever one of these drops hit the ground, it formed into the shape of 'Allāh'. On the fourth day, 'Glory be to Allāh' (*subḥānallāh*) echoed from every part of his body and even from the drops of blood. And when the poet repeated the words کشتگان خنجر تسلیم را 'Those who are martyred with Allāh's dagger of submission and pleasure,' it would feel [amongst those present] as though he had left this world but, as soon as the *qawwāl* repeated, ہر زمان از غیب جان دیگر است 'Are granted a new lease of life at every moment,' he would become 'alive' and leap and writhe on the ground like a suffering chicken. In then end, on 14th Rabīʿ al-Awwal, being the fifth day of *simāʿ*, he stopped the *qawwāl*s from

performing the second verse, and then gave out a loud shriek and met his Lord.

At the time of his death, his head was resting on the thighs of khwājah Ḥamīd a-Dīn Nāgorī ﷺ and his legs in Shaykh Badr al-Dīn Ghaznawī's lap. Noise and commotion erupted among those present and the people exited the gathering. His body was prepared for burial. The King of India, Sulṭān Shams al-Din al-Tamish, arrived in person, and his shaykhs, disciples, adherents and women belonging to the royal household and the rest of the the public assembled. The whole of Delhi rushed to his Janāzah prayer.

Khwājah Abū Saʿīd stood up and announced, 'Khwājah Quṭb al-Aqṭāb, Quṭb al-Din, Bakhtiyār Kākī ﷺ instructed that 'my Janāzah prayer be led by that person who has abstained from adultery his whole life, has not missed or performed after its appointed time the four *sunnah*s of ʿAṣr prayer – from maturity till today, and has never been late for the first *takbīr* (*al-takbīr al-ūlā*) of *ṣalāh*!'

All present were left astonished after hearing this announcement and looked at each other. In the end, Sulṭān al-Tamish came forward and said, 'I wished for these acts of mine to remain undisclosed, but the instruction of my Spiritual mentor has disclosed me and made me known!'

He led the Janāzah prayer and gave his shoulder to one corner of the bier, while the three most celebrated saints of the time lifted the remaining three before taking it to his place of rest.

Khwājah Quṭb al-Aqṭāb,Quṭb al-Din, Bakhtiyār Kākī Awshī ﷺ passed away on 14th Rabīʿ al-Awwal, 634 AH. This date is found in *Safīnat al-Awliyā'*, *Akhbār al-Akhyār*, *Miʿrāj al-Wilāyat* and other biographies.[434]

Prior to his death, on ʿĪd day, while returning from the ʿĪd grounds to his room, he passed by a plain which was empty of graves or people. He stopped and stood there for along time. One of his servants remarked, 'It is ʿĪd today and people await you. Why have you stopped here?'

'Fragrance of the hearts is emitting from here!'

On another occasion, he called for the owner of this plot of

434 *Khazīnat al-Aṣfiyā'*, 88-89.

land and purchased it from his personal money and allocated it for himself. He was also buried there.

Shaykh Khwājah’s disciples (whose names are recorded in autobiographical writings) were not less than nine or ten. But Khwājah Farīd al-Dīn Ghanjshakar ﵀ took his place and received the honour of completing and expanding the works and objectives of Khwājah Muʿīn al-Dīn Chishtī ﵀.[435]

Khwājāh Bahā’ al-Dīn Naqshbandī ﵀

He was born in Qasr Arifah in Muḥarram, 718 AH and passed away on the eve of Monday 3rd Rabīʿ al-Awwal, 791 AH. He was seventy-three years old. His blessed shrine is in Qasr Arifah, which is near Bukhara. He had instructed for the following poem to be read before his corpse:

مفلسا نیم آمده در کوئے تو
شیئاً للہ از جمال روئے تو

I have come empty and as a beggar in your alley,
Show me a little of your blessed countenance for the sake of Allāh.

The Shaykh had many disciples. Most of the populace of mawara’ al-nahr took the pledge of allegiance (*bayʿat*) at his hands. Some of the more famous and accomplished ones were: Khwājah Pārsā, Khwājah ʿAlā’ al-Dīn ʿAṭṭār, Mullā Yāʿqūb Charkhī and Khwājah ʿAlā’ al-Dīn Ghajdawānī ﵀.[436]

Shaykh Abū Saʿīd ibn Abū ’l-Khayr ﵀

He was born on Sunday in the month of Muḥarram, 357 AH, and passed away on Thursday night in 440 AH. He lived for one thousand months. The Shaykh had instructed for the following couplets to be read before his corpse:

435 *Tārīkh-e-Daʿwat wa ʿAẓīmat*, 3:35-36.
436 *Safīnat al-Awliyā’*, 112.

خوب تر اندر جہاں ازیں چہ بودکار
دوست بر دوست رفت یار بہ یار
آں ہمہ اندوہ بود ایں ہمہ شادی
وآنہمہ گفتار بود ایں ہمہ کردار

What can be better in this world than a friend going to a friend,
And a lover to his lover.
That is a heap of trouble and this is absolute harmony,
That is just talk and this is complete action.[437]

Shaykh Muḥammad Dāwūd Ibn Ṣādiq Ghangohī ﵀

As the time of death approached, he said to his younger brother, Shaykh Muḥammad, 'Prepare a coffin for me since I have been visiting the Messenger of Allāh ﷺ consecutively for three nights in a dream where is he is saying, "Dāwūd, we are longing to see you. Come to us quickly."'

Consequently, Shaykh Muḥammad had a coffin prepared and, after *iftār* on 5th Ramaḍān, 1095 AH, he called the *qawwāl*s over and initiated a *simāʿ* gathering. He remained spiritually absorbed all night and, as morning arrived, he passed away in this spiritual state brought on him by *simāʿ*. He was buried in the town of Gangoh.[438]

Sayyid Ashraf Jahānghīr Samnā'ī ﵀

It is not possible to confirm his exact date of death, but what is known is that he met Shaykh Gīsūdarāz ﵀ in Galbarga, and with the latter passing away in 825 AH, we can establish that he was still alive in 825 AH (when the Shaykh passed away). From his extensive travelling, we can deduce that he lived for more than a hundred years, as only then it would have been possible for him to travel

437 *Safīnat al-Awliyā'*, 208
438 *Khazīnat al-Aṣfiyā'*, 447

to so many places.

He remained spiritually inebriated for the last few days of his life. But he would arrive awake for *ṣalāh*. He continued to guide people towards guidance even in his final illness.

Mentioning this period, the author of *Laṭā'if-e-Ashrafī* writes:

همہ اہالی دیار واہالی نامدار نواحی کبار آمدند،
وہر یک را بشارت وسعادت می دادند، دریں
سہ روز چنداں خلائق بشرف توبہ وانابت
وخلافت مشرف گشتند کہ شرح آں خدائے
داند، اشرف الملک والی ولایت بدوازدہ
ہزار کس آمدہ بشرف ارادت مشرف گشتند

All the well-known individuals and senior scholars and townspeople arrived. He gave them all glad tidings and supplicated for goodness in their favour. So many people adorned themselves with repentance and transformation and were honoured with discipleship that only Allāh knows their number. The ruler of the government attended with twelve thousand people.

On the day of his demise, he called Shaykh Nūr al-ʿAyn, Shaykh Najm al-Dīn Iṣfahānī, Shaykh Muḥammad Durr Yatīm, Khwājah Abū 'l-Makārim, Shaykh Aḥmad Abū 'l-Wafā' Khawārzimī, Shaykh ʿAbd al-Salām Harawī, Shaykh Abū 'l-Waṣl, Shaykh Maʿrūf al-Dīmawī, Shaykh ʿAbd al-Raḥmān Khajandī, Shaykh Abū Saʿīd Kharzī, Malik Maḥmūd, Shaykh Shams al-Dīn Ūdhī and other senior scholars to him and imparted instructions and words of advice according to their status and position and gifted to them sacred relics.

Shaykh Jahānghīr had made Shaykh Sayyid ʿAbd al-Razzāq, known as Shaykh Nūr al-ʿAyn, his religious son, and that is why he chose him as his successor and gave him the mat and robe that he was given by Shaykh ʿAlā' al-Dīn Lāhorī, Shaykh al-Islam Sham and Shaykh Makhdūm Jahāniyā Jahāghasht. He also gave him the sacred relics of the Chishtī saints that he had received from his spiritual mentor. He then called for the children of Shaykh Nūr

al-ʿAyn before supplicating in their favour. Likewise, he advised his various successors and imparted specific guidance to them and gave them sacred relics. He then sought for *qawwāl*s after Ẓohr prayer and expressed his desire to initiate a *simāʿ* gathering. The *qawwāl*s began with the odes of Saʿdī and, upon reaching the following poem, he became spiritually enraptured, and he writhed around so much that he became out of control:

گر بدست تو آمده است اجلم
قد رضينا بما جرى القلم

If my death has occurred at your hands,
Then I am happy with what is written by the pen.

But when he found a moment of ease, the *qawwāl*s began the following poem:

خوب تر زیں گر نباشد کار
یار خنداں رود بجانب یار

If it is not better than this,
Still a friend is going smiling to his friend,

سیر بیند جمال جاناں را
جاں سپارد نگار خنداں را

I shall look at the beloved's beauty gratifyingly,
And will give away my life for a smiling face.

His heart was set alight after listening to these poems and the heart began to palpitate. Out of desire and want, he writhed like a suffering chicken and rolled on the floor like a fish out of water. In the end, he gave out an 'Ahh' and breathed his last.

He was one hundred and twenty years of age at the time of his death. His blessed tomb was built when he was still alive. That is his eternal place of rest. About the blessed tomb, it is a well known

fact that the suffering of anyone [generally as a consequence of a *jinn* or evil spirit] would go away after their stay there for a few days. Even today, sufferers in their hoards from various locations come and stay there.[439]

Shaykh Abū Saʿīd Kharāz ﵀

Shaykh Abū Saʿīd Kharāz ﵀ was uttering some poetry at the time of his death, the translation of which is:

ذکر کا ہے عارفوں کے دل کو ہر دم اشتیاق
اور مناجاتوں میں ان کو راز کی ہے قیل وقال
پیتے ہی جام فنا وہ بھول دنیا کو گئے
نشے میں متوالے جیسے جاتے ہیں سب بھول بھال

فکر ان کی ایسے میدان میں کرے جولانیاں
ہو محبوں کا جہاں روشن ستاروں کا سا حال
تن تو ہیں ان کے زمیں پر کشتہ اس کے عشق سے
پردہ ہائے غیب میں اوپر کو ہے روحوں کی چال

دم نہیں لیتے مگر جس جا سے ہو نزدیک دوست
کچھ ضرر ہی کیوں نہ ہو ان کو نہیں ہوتا ملال

A desire for the Remembrance of Allāh is always in the hearts of the devout,
And in their prayers are secret exchanges.
Drinking out of the glass of spiritual absorption they have forgotten the world,
Drowning in intoxication they forget everything.

439 *Bazm-e-Ṣūfiyyah*, 537-538.

Their concern in this field gets them moving side to side,
The world of lovers became illuminated like the stars.
Their bodies are on the earth yet they are slain by his love,
The curtain is unveiled yet above walks the souls.

They do not stop a moment but only where their friend is close,
Even if there is only suffering, they do not know no sadness.

Junayd al-Baghdādī ﵀ was informed that Shaykh Abū Saʿīd Kharāz ﵀ was deeply enraptured at the time of his death. 'I would not be amazed if his soul had departed his body due to desire!' he remarked.[440]

Shaykh Ḥasan ﵀

Shaykh Ḥasan ﵀ took care of teaching the students of knowledge and guidance. And, thereafter, on the request of Sultan Sikandar, who was one of the most evenhanded kings of Delhi, went to Delhi. He stayed at a palace in Baje Mandal and breathed his last over there. His shrine is also situated in this place.

It is said that Fatḥ Khān, son of Sulṭān Sikandar was a believer of the Shaykh but had a sudden thought of causing mutiny whilst the leaders of the kingdom on this issue agreed.

When he consulted the Shaykh on this subject matter, he advised against it and imparted to him glad-tidings of peace. It was very much this point that turned Sulṭān Sikandar into his believer.

It has also been said that when the Shaykh reached Delhi, the king was informed of some of his abilities and qualities through a dream as a result of which his belief in him increased further.

He passed away in 909 AH in a state of spiritual absorption. At the time, the following stanza was being performed in his gathering:

اے ساقی ازاں مے کہ دل درے من است۔الخ

O cup-bearer, from the drink wherein lies my heart...

440 *Iḥyā' 'l-ʿUlūm*, 4:679.

His book, *Miftāḥ al-Fayḍ*, on the subject of spiritual pathway (*ʿulūm al-sulūk*) is a reminder of him.[441]

Shaykh Fakhr al-Dīn al-ʿIrāqī ﵀

His eldest son, Shaykh Kabīr al-Dīn arrived from India to meet him. A few days after the arrival of his son some severe swelling with blood appeared on his face which did not allow him to sleep for five consecutive nights. This ailment became his final illness in the end.

He called his son, Shaykh Kabīr al-Dīn, at the time of his death and recited the following verse:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيْهِ وَأُمِّهِ وَأَبِيْهِ وَصَاحِبَتِهِ وَبَنِيْهِ لِكُلِّ امْرِيءٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُّغْنِيْهِ

The day on which a man shall flee from his brother and from his mother and father, and from his spouse and his children. Each one of them on that day will have enough concern to make him heedless of others.[442]

He then uttered the following stanza:

در سابقہ چوں قرار عالم دادند
مانا کہ نہ بر مراد آدم دادند
زاں قاعدہ وقرار کا نروز افتاد
نہ بیش بکس وعدہ ونہ کم دادند

When it was decided in the eternal world to come into this world of existence,
It was not on the asking of man,
But from the established order of that day,
Nobody has been given more than promised on that day nor any less.

He then departed this world with the Declaration of Faith on his lips.[443]

441 *Anfās al-ʿĀrifīn*, 349.
442 *Qurʾān*, 80:34-38.
443 *Bazm-e-Ṣūfiyyah*, 200.

The second line of the stanza in *Mir'āt al-Khayāl* is as follows:

ہر قاعدہ وقرار کا نروز افتاد نے
بیش بکس زوعدہ نے کم دادند

Shaykh Shāh Fakhr al-Dīn ؒ

Shaykh Shāh Fakhr al-Dīn ؒ passed away on 27th Jumādat al-Thānī, 1199 AH.[444]

He was seventy-three years of age at the time. The following poem of *Mathnawī* was on his lips one day prior to his death:

وقت آمد کہ من عریاں شوم
چشم بگزارم سراسر جاں شوم

He instructed for his body to be handed over to Mīdhū Khān, who was a dear adherent of his and resided in Pahārghanj. Ḥājī Muḥammad Amīn, an adherent of Shāh Waliyullāh, washed his body. He was laid to rest near the shrine of Shaykh Khwājah Quṭb al-Din Bakhtiyār Kākī ؒ. A large group of his believers walked with the corpse. Akbar Shāh II arrived at the graveyard sobbing.[445]

The Story of the Son of a Water-Carrier

Shaykh Gīsūdarāz ؒ narrates, 'There once lived a king who would play with a ball and practice archery in his courtyard everyday. All the water-carriers would wash and sweep up the courtyard.

In the meantime, the princess would sit and observe everything from a window. As her eyes fell on one of the sons of the water-carrier, her heart fell for him and she became fascinated by him. She used to watch him everyday, sitting by the window. One day, the boy did not appear, and being unable to endure the separation, she recited this poem and began to cry:

444 *Shajarat al-Anwār*.

445 *Tārīkh-e-Mashā'ikh Chisht*, 513-514.

الا اے ساقی مستاں بگو آں پور سقا را
بریدہ باسر زلفش غمی دادی دل مارا

O the one who provides drink to the intoxicated and unconscious,
Tell the son of this water–carrier to cut the locks from his head which have given sadness to my heart.

The King was sat by the window above her and, on hearing the poetry and the crying that went with it, he came down slowly. On realising that it was his own daughter, he asked, "What is happening and what poem were you reciting?"

She replied:

الا اے ساقی مستاں بگو آں پور سقا را
بدیدہ باسراں مشکت تہی کردی ہمہ خم را

O the one who provides drink to the intoxicated and unconscious,
Tell the son of this water–carrier to look at the water bags upon his head which have brought an end to all crookedness.

The king understood that his daughter had fallen in love with the water-carrier's son and had, through quick improvisation, changed the poem [line]. He consulted his minister who said that that it was a fearful matter of great concern.

"Tell the princess that there is a blood increase in her body (polycythemia) and making an incision and bleeding a vein (to draw out excess bad blood using a lancet before the hole is closed when deemed appropriate by the doctor) is necessary. Then take her to the bathroom and take out the lancet, but do not stop the blood flow."

This is what happened and, prior to dying, she dipped her fingers in blood and wrote three verses:

گر من بمیریم او را بیارید
ایں مردہ تنم بدوسپارید
گر بوسہ دہد برلیں لبانم

Call him if I die,
And hand over to him my dead body.
Then if he was to kiss these lips of mine...

When the king entered the bathroom to check on her, he found the three verses written in blood, but she had died before writing the fourth. He called poets and instructed them to complete the fourth line, but none of them could understand it. A girl then added the fourth line as such:

گر بوسہ زند بریں لبانم
ور زندہ شوم عجب مدارید

Then if he was to kiss these lips of mine,
Don't then be amazed if I was to come back to life.[446]

A Story of a Handsome King

Shaykh Gīsūdarāz ﷺ narrates from his shaykh, 'A king was so handsome that people would tear their garments whenever he went out riding.

He one day asked his doorkeeper, "Have you found anyone from those who claim to love me to be truthful in his claim?"

He replied, "I can vouch for one of them."

The king asked, "What is the sign of him being a lover and truthful?"

"He does not leave that place from where he separates from you until you do not return to that place again. He forsakes eating and drinking and, if someone force feeds him, then he will consume a little."

"You are right. This is a sign of a lover and truthful one. Where will he be waiting for me at this time?"

"In the plain."

446 *Malfūẓāt Ḥadhrat Gīsūdarāz*, 423.

The king rode away to the plain and asked his doorkeeper, "Who is that ascetic?"

"Him, who is stood in no state and looks lost."

"The king rolled a ball towards him and it fell at his feet. He then slowly went forward towards him on his horse and said to him, "Pass me the ball, ascetic."

This poor man gave his life on that ball.'

غمزه زن مارسید ساخته دارید جاں

یوسف ماباز گشت مژده به کنعاں برید [۴۴۷]

447 *Malfūẓāt Ḥadhrat Gīsūdarāz.*

The Intermediate State (Barzakh)

The Meeting and Introducing of Souls

Proof of souls meeting each other and introducing themselves is found in clear ḥadīths. Abū Labībah narrates, 'Bishr ibn Maʿrūf's ﵁ mother was extremely saddened by her son's death and said, "O Messenger of Allāh (ﷺ), people dying the most are from the Salamah family. Do the dead recognise each other? If that is the case, then I will send my greetings to Bishr."

He replied, "Umm Bishr, by Allāh, the dead recognise each other just as birds are recognisable on the trees!"

From then, Umm Bishr would go to whoever would pass away from the Salamah family and, after greeting them, she would say, "Give my greetings to Bishr."'

ʿUbayd ibn ʿUmayr ﵀ says, 'The souls await news. And whenever

a dead person arrives, they ask, "How is such and such?" He replies, "He is fine and well." But, if he had already died, he asks, "Has he not come to you?" They say, "No." He thus says, "Surely, we belong to Allāh and to Him we shall return. He has been traversed via a different path – not the path we were brought through."'

Ṣāliḥ al-Marī says, 'I have been told that souls meet each other upon a death and ask the [newly] oncoming soul, "Where is your abode? Were you in a good body or a bad one?" Ṣāliḥ's crying then turned into sobbing.'

ʿUbayd ibn ʿUmayr ﵀ says, 'Souls welcome the soul of the dying person and ask him about their relatives, just as one away from home would ask anyone coming and going about his dear ones - "How is such and such?" If the oncoming soul says, "He has died. Has he not come to you?" They say, "He has been taken to his mother (Ḥāwiyah[448])."'

Saʿīd ibn al-Musayyab ﵀ says, 'When a person dies, then just as how a person away from home is waited for, his father waits for him in the same manner.'

It has also been narrated from ʿUbayd ibn ʿUmayr ﵀ that he used to say, 'Had I become unhopeful of meeting the souls of my family, I would have died due to sadness.'

The Mercy of the Universe ﷺ says, 'When the soul of a believer is extracted, the angels of mercy near Allāh welcome him just as a person being congratulated is welcomed in the world and says, "Let your brother rest a little because he was in a very distressing state." They then ask him by taking names, "How is such and such? Has that woman got married?" If they ask about someone who had already died before him, he says, "He died before me." The souls say, "He has been taken to his mother (Ḥāwiyah)." The mother is the worst and so is that person who goes in her lap.'[449]

448 Lowest and hottest level of Hell.

449 Ibn al-Qayyim - *Kitāb al-Rūḥ*, 59-60.

A Young Worshipper

Juwayriyyah bint Asmā’ ﷺ says, ‘We used to stay in Ubadan when a young Kufi came to live near us. That poor soul used to worship a lot. By fate, he passed away. It was very hot, so we decided to undertake his burial once it had cooled down. I fell asleep before the burial and dreamt that I was in a graveyard and there was a tomb made of pearl there. Its beauty was such that I could not set my eyes on it. It then split open and a young houri who was incredibly beautiful appeared in dazzling fashion and came to me and said, “I give you Allāh’s oath, do not delay him from coming to us past the time of Zohr.” My eyes opened in worry. I engaged my self in arranging for his funeral and had his grave dug on the spot where I saw the tomb. He was ultimately buried there.’[450]

A Story of a Little Girl

Yazīd ibn Nuʿāmah ﷺ says, ‘A little girl died in a plague and her father, on seeing her in a dream, said to her, “Tell me about the hereafter.” She said, “O father, we have reached such a magnificent place that although we have the knowledge, we are unable to act, whilst you have the ability to act but do not have knowledge. By Allāh, one or two *tasbīḥ*s and one or two *rakʿah*s that I may have in my Book of Deeds are more beloved to me than the whole world and what it contains.”’[451]

A Story of a Few Saintly Women

Kathīr ibn Murrah says, ‘I saw my self in a dream as though I had entered a high rank of Paradise and am feeling happy as I’m walking it and enjoying its sight. At that moment, I saw a few women from the [local] masjid in one of its corners. I went to them and, after greeting them, asked, “Through which act of yours did you

450 Ibn al-Qayyim - *Kitāb al-Rūḥ,* 68.
451 *Kitāb al-Rūḥ*, 69.

manage to reach this level?" They said, "Through prostrations and *takbīrs*."'[452]

Khwājah Ḥāfiẓ Sayyid ʿAbdullāh ﷺ

Shāh Waliyullāh's ﷺ father used to say, 'I was taking lessons from Mirzā Zāhid Harawī, an army inspector in the days in which Awrangzeyb was based in Akbarabad. On this excuse, I came to Ahmadabad with my respected father. Sayyid ʿAbdullah, because of his companionship with Sayyid ʿAbd al-Raḥmān, was also present there. There, he suffered from an illness and passed away.

'He had instructed for himself to be buried in the graveyard of the destitute so that no one would recognise him. People did exactly that. I myself was severely ill on that day and could not participate in the burial as a result. On regaining good health and strength to walk around freely, I along with a companion who had attended his funeral, went along to his blessed grave.

'It was the blessing of his final instruction that my companion, even after careful observation, could not recognise his grave. In the end, he took a guess and pointed towards a grave. I sat down there and began to recite the Qur'ān. From behind me, Sayyid Ṣāḥeb called, "The poor man's grave is here, but finish whatever you have started there and send its reward to the occupier of that grave. Do not hurry but finish off what you're praying."

On hearing this, I said to my companion, "Think! Is Sayyid Ṣāḥeb's grave in the direction you pointed or is it behind me?" After thinking for a while, he said, "I was wrong. Shaykh Sayyid's grave is situated behind you." I turned around in that direction to recite the Qur'ān. During this episode, caught up in grief and sadness, I could not respect the rules of Qur'ān recitation (*qirā'at*) and thereby a voice came from the grave, "You have neglected the rules of elocution (*tajwīd*) at such and such a juncture. When it comes to the Qur'ān, stringency and caution is necessary."'[453]

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452 *Kitāb al-Rūḥ*.

453 *Anfās al-ʿĀrifīn*, 56-57.

Remembrance of Allāh by the Dead

Shāh ʿAbd al-Raḥīm ﷺ says, 'During a walk one night, I came across a very beautiful graveyard. I stopped there for a while. At that moment, the thought entered my mind that no one other than me is engaged in the Remembrance of Allāh here. As soon as I thought of this, an old man with a hump back appeared and began to sing in Punjabi. The meaning of his song was "the desire to see the friend has overwhelmed me." Impressed by his song, I moved towards him. The nearer I got to him, the further he went away. He said, "You suppose that beside you there is no one else here engaged in the Remembrance of Allāh!" I said to him, "My thought was based on the living." He said, "It was a general assumption you made at the time, and now you are specifying it!" He disappeared after that.'

A Request of Reciting the Qur'ān by the One in the Grave

Shāh Waliyullāh's ﷺ father would say, 'Shaykh Bāyazīd Allāh Gho ﷺ intended to travel to the Ḥaramayn. Accompanying him were many old people, children and even women, although they had no provisions for the journey. My brother and I agreed that they should be brought back.

'When we reached Taghluqabad, it had become extremely hot, so we sat under a tree to take a bit of a rest. All my companions fell asleep and I was left looking after all the clothes and belongings. I started reciting the Qur'ān to keep myself awake and went silent after a few sections. Suddenly, someone from one of the nearby graves addressed me, "I have been longing to hear the refreshing melody of the Glorious Qur'ān for some time. I will appreciate it if you could recite for a bit longer."

I recited a bit more and then stopped again. The occupier of the grave requested for more, so I started again. On becoming quiet, he

requested for a third time and, even then, I fulfilled his request by reciting a few more verses. After that, he came into my brother's dream who was sleeping by this grave and said, "I have asked him to recite the Qur'ān time and again – now I feel ashamed. Tell him to recite for me a large portion of the Qur'ān and make it a nourishment for my soul."

'He woke up from his sleep and informed me of the situation. With respect, I recited a large portion and sensed unique happiness and joy in those who were in the graves. They thus said to me, جزاک الله عنی خیراً "Allāh grant you from us the best of rewards,"

I asked them about the intermediate state after that. He said, "I do not know anything of those in the graves nearby – although I will inform you of my state. From the moment I have departed the world, I have not seen any type of punishment or warning, even though I have not tasted many bounties and favours." I asked him, "Are you aware because of which action you have been pardoned?" He said, "I had always attempted to free myself from worldly affairs, engage in the Remembrance of Allāh and stay away from things that distract from worship, although I was unable to implement this fully. Allāh, liking my intention, granted me this reward."'[454]

Shaykh Muḥammad ﷀ

He says, 'From my close relatives, a person by the name of Muḥammad Sakhī was martyred in a European country. I was once sat during my days as a student in a room of a masjid in Jatu with the doors locked when he appeared in front me with the shine of his clothes [armour] and weapons reflecting on the ground. I asked him to tell me about himself. He thus said, "The pleasure I got when I was being wounded was such that its sweetness still remains in my heart. At the moment, the king's army is on its way to destroy such and such an idol-temple. I am also accompanying them. On passing through this place, the desire to meet you brought me here."'

'When Shaykh Muḥammad ﷀ passed away, my respected father (Shāh ʿAbd al-Raḥīm ﷀ) instructed those present to engage in loud

454 *Anfās al-ʿĀrifīn*, 114.

dhikr at his grave. After this gathering of *dhikr*, he said, 'Shaykh Muḥammad's ﷺ soul appeared before me and said, "I was hoping to appear before you in bodily form as Allāh has blessed me with the strength to do so, but it was not appropriate to do so."'[455]

Shaykh Fayḍ al-Ḥasan ﷺ

Shaykh Fayḍ al-Hasan Sahāranpūrī's ﷺ son-in-law reports that the room in which he passed away emitted the smell of fragrance for a month after his demise. Shaykh Muḥammad Qāsim ﷺ explained this, saying, 'This is the blessing of invoking blessings (*durūd sharīf*). 'It was the Shaykh's practice to remain awake on the night of Friday and engage in invoking blessings.[456]

The Mother of ʿUthmān Ibn Sawād al-Ṭafāwī ﷺ

ʿUthmān ibn Sawād al-Ṭafāwī ﷺ has narrated that his mother was amongst the worshipping women and was known as a *rāhibah*.[457]

'At the time of her death, she lifted her head towards the heavens and said, "O my possessions, O my provisions, upon which I have trust even after my death, do not disgrace me at the time of death and let not me be terrified and lonely in the grave." She then passed away.

I would visit her grave every Friday and supplicate and seek forgiveness for her and then supplicate for others in their graves.

One night, I saw my mother in a dream. I asked her, "How are you mother?"

She replied, "Death is a very severe difficulty, and All praise is due to Allāh that I am enjoying a very good after life [in *barzakh*], Flowers are strewn, silk cushions are laid and it will remain so until the Day of Judgement.

I asked her, "Are you in need of anything?"

455 *Anfās al-ʿĀrifīn*, 365.
456 *Faḍā'il-e-Durūd Sharīf*, 95.
457 A woman who has shunned the world and devoted herself to Allāh's worship.

She replied, "Yes, the way you come to visit me, do not stop doing that. I become exceedingly happy when you come from your house on Fridays. I am told, "O *rāhibah*, your son is here." I become happy and so do the dead who are around me."'[458]

The Story of a Pious Person

Anas ibn Manṣūr ﵀ reports, 'A person used to join Janāzah prayers and perform them. In the evening, he would take his place at the graveyard entrance and say, "May Allāh take away your fright and loneliness. May Allāh have mercy on your indigence. May Allāh forgive your errors. May Allāh accept your good deeds." He would not say anything other than that." This person says, "Once, I did not go during the evening and therefore did not supplicate as I would normally do. [Afterwards] I was asleep when many people came to me. I asked, "Who are you? Why have you come?" They replied, "We are the people of the graveyard. You have created in us a habit of receiving gifts." "What gift is that?" I asked. They said, "The supplications that you used to make." I said to them, "From now on, I will always continue with that." Hence, I did not forsake the supplications after that."'[459]

Rābiʿah al-Baṣriyyah ﵀

Someone saw Rābiʿah al-Baṣriyyah ﵀ in a dream wearing fine silk clothes and a thick silk scarf, whereas she had been buried in a blanket like shroud and a scarf. The woman seeing her in the dream asked, 'Where is your blanket-like shroud?'

She replied, 'I have been given this in place of it and that was rolled up, stamped and put away in the Highest Heavens so that I receive its reward on the Day of Judgement.'

She asked, 'Is this why you performed good deeds in the worldly life?'

458 *Minhāj al-Qāṣidīn*, 579.

459 *Minhāj al-Qāṣidīn*.

She replied, 'I think that this is not the only honour for the saints.'

'How is ʿAbdah bint Abī Kilāb?'

'By Allāh, she has excelled towards ranks higher than ours!'

'Why?' she asked. 'You were known to have engaged in worship a lot more in the eyes of the people?'

'She did not care what state she was in whilst in the world.'

She then asked, 'How is Abū Mālik (Ḍaygham)?'

She replied, 'He meets Allāh whenever he wishes.'

'How is Bishr ibn al-Manṣūr?'

'Wow! Wow! Allāh gave him more than he had hoped for.'

She then asked, 'Tell me of an act that would grant me Allāh's closeness.'

She said, 'Remember Allāh abundantly and with it your condition in the grave will be one to be coveted.'[460]

Bashshār ibn Ghālib ﵀ says, 'I saw Rābiʿah al-Baṣriyyah ﵀ in a dream – and as I used to supplicate in her favour a lot. She thus said, "O Bashshār, your gifts are presented to me placed in trays of light wrapped in silken cloths."

I asked, "How is that?"

She replied, "When those alive supplicate for the dead and it is accepted, it is then placed in trays of light wrapped in silken cloths. It is then presented to that dead person for whom the supplication was made and he is told that 'such and such has sent this gift for you.'"'[461]

ʿĀṣim al-Jahdarī ﵀

It has been reported that when ʿĀṣim al-Jahdarī ﵀ passed away, someone from his household saw him in a dream two years later and asked him, 'Did you not die?'

'Yes,' he confirmed.

'Where are you now?'

ʿĀṣim replied, 'By Allāh, I am in one of the gardens of Paradise.

460 Ibn al-Qayyim - *Kitāb al-Rūḥ*.

461 Ibn al-Jawzi, *Minhāj al-Qāṣidīn*, 579.

I along with some of my companions, on the night of Friday and its morning, go to Abū Bakr ibn ʿAbdullāh al-Muzanī to receive news about you.'

He asked, 'Your bodies or your souls.'

He replied, 'As for the bodies, it's nigh impossible. The bodies have decayed but the souls meet.'

'Do you possess knowledge of this?'

'From the night of Friday up until Saturday morning we know about you.'

'Why do you come to know of this on these days and not others?' he asked.

'Due to the significance and greatness of Friday,' he replied.[462]

Accepted Actions

Shaykh Gīsūdarāz ﵀ would say, 'One is regarded as 'accepted' due to a noble undertaking whilst another is regarded as 'snubbed' due to an ignoble undertaking.'

Under this topic, he has narrated a story saying that there once lived an ascetic in a city. Allāh informed him through a dream that He is going to send upon it a calamity and not even one person will be spared from it. The ascetic asked, 'O Allāh, what type of calamity are you going to send down?'

Allāh said, 'I will send down fire and it will burn everyone but that one house and those who take refuge in it.'

'What will be of me?' he asked.

'You too will be burnt unless you take refuge in this prostitute's house! Then you will be spared because of her!'

In the morning, the ascetic got up and, placing his prayer mat on his shoulder, headed towards the prostitute's house. The prostitute, on seeing him, expressed surprise and asked, 'O ascetic, how did you get here? You know too well what type of people gather here daily and the sort of bad they engage in!'

The ascetic said, 'I only wish to seek refuge in your house for a

462 Ibn al-Jawzi, *Minhāj al-Qāṣidīn*.

few days. Reserve for me a corner of your house and I will engage in the Remembrance of Allāh, and whatever you do is your business.'

The prostitute gave him a corner and the ascetic engaged in his worship and practice. After some days, a fire engulfed the whole city and turned all the houses into ashes except for the prostitute's house which was preserved.

When the fire went out, the ascetic returned to his corner in his house and asked, 'O Allāh, what is the secret behind you burning everybody and turning the entire city into ashes and desolating it but for the prostitute's house and sparing me because of her?'

Allāh stated, 'A flea-ridden dog of ours, hungry and thirsty, panting went from one area to another but no one gave him a piece of chapatti or a drop to drink, nor did they let it sit in the shade of their house. Wherever, the poor dog went, the people there administered on it a harsh beating and made it flee. But, when it reached the prostitute's house, she gave it refuge in the shade of her house, fed it chapatti and water. I spared this prostitute from this calamity because of the dog and, in rebuke for their actions, I devastated and desolated the entire city and saved you from this calamity because of the prostitute.'[463]

463 *Malfūẓāt Khwājah Gīsūdarāz*, 425.

He Let Out a Loud Shriek and Passed Away

One Slave Girl

ʿAṭā’ ﷺ says, ‘I once went to the market where a slave girl was being sold. She was described as ‘mad’. I purchased her for seven dinars and brought her home.

When a certain portion of the night passed, I saw that she got up, performed ablution and started to offer *ṣalāh*. Her state during *ṣalāh* was as if she would die due to constant weeping. After completing *ṣalāh*, she supplicated, “O my Lord, for the sake of Your love for me, have mercy on me.” I told her, “Do not say that, but say, “For the sake of my love for You.” Hearing this, she angrily said, “By Him, if He had no love for me then He wouldn’t have let you enjoy a sweet sleep and allow me to stand [before Him] like this!”’

‘She then fell face down and uttered a few poems, the meanings of which are, “Restlessness is increasing, the heart is burning away,

patience has gone and tears are flowing. How is that person to find harmony who does not find rest from love, desire and uneasiness? O Allāh, if there is a thing of happiness, then favour me by giving it to me." She then, in a loud voice, supplicated, "O Allāh, this relationship between you and I was hidden but now the creation is aware. Take me away!" Saying this, she let out a loud shriek and died.'[464]

Abū ʿĀmir ﵀ says, 'I saw a slave girl who was being sold for very little. She was so thin that her stomach was touching her back and her hair was all scattered. Feeling sorry for her, I purchased her. I said to her, "Come with me to the market. Let's buy some essentials for Ramaḍān." She said, "Thanks be to Allāh who has made all months the same for me." She would always fast during the day and offer *ṣalāh* during the night.

'As ʿĪd approached, I said to her, "We will go to the market tomorrow. You come as well so to purchase essentials for ʿĪd." She said, "My master, you are very much engrossed in the world." She then went inside and engaged herself in *ṣalāh* and recited each verse calmly deriving pleasure from it until she reached the verse, وَيُسْقٰى مِنْ مَّاءٍ صَدِيْدٍ "He will be given to drink watery pus."[465] She repeatedly recited this verse and, in the end, let out a loud shriek and passed away.'[466]

A Story of a Saint

As a saint neared death, he said to his servant, 'Tie both my hands and place my face on the ground.' He then said, 'Time to travel has come. I am not innocent from sin, nor do I have any excuse to present, nor is there any strength from which I can seek help. For me, there is only You. For me, there is only You.' Saying this, he let out a shriek and passed away. A voice from the heavens was heard, saying, 'This servant humbled himself before his Lord and he accepted it.'[467]

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464 *Faḍā'il-e-Namāz*, 69.
465 *Qur'ān*, 14:16.
466 *Faḍā'il-e-Namāz*, 71.
467 *Fadā'l-e-Namāz*, 482.

Sayyidunā `Zurārah Ibn Awfā ﷺ

Bahz ibn Ḥakīm ﷺ narrates from the narration of ʿItāb ibn al-Muthannā, saying, 'When Sayyidunā Zurārah ibn Awfā ﷺ was a judge in Basra, he was also an *imām* for the tribe of Banū Qushayr. One day, whilst leading the Fajr prayer, upon reaching the verse فَاِذَا نُقِرَ فِی النَّاقُوْرِ، فَذٰلِکَ یَوْمَئِذٍ یَوْمٌ عَسِیْرٌ "For when the trumpet is sounded, surely that day will be a day of anguish," he fell to the ground and his soul left his body.'

The narrator says, 'From those who brought his body home, I was one of them.'[468]

Ṣāliḥ al-Barād says, 'I saw Zurārah ibn Awfā ﷺ in a dream and I said to him, "Allāh have mercy on you - what were you asked and how did you answer?" He turned his face away from me.

"What did Allāh do to you?" I asked.

He replied, "By his grace and favour, he treated me kindly."

"And how about the brother of Abū 'l-ʿAlā' ibn Yazīd al-Miṭraf?"

"He is on higher levels."

Then I asked him, "What is the most virtuous act in your eyes?"

He replied, "Trust [in Allāh] and ending hopes [in the world].'"[469]

One Bedouin

It is narrated from Aṣmaʿī ﷺ, who says, 'I was once returning from the Jāmiʿ Masjid of Baṣrā when I met a Bedouin who was skinny and riding a camel. A sword was hanging from his neck and a bow was in his hand.

He came near, greeted me and asked, "You are from which people?"

"From the Aṣmaʿ tribe," I said.

"So you are Aṣmaʿī?"

I said, "Yes."

"Where are you returning from?" he asked.

468 *Jāmiʿ al-Tirmidhī*, 1:59.

469 Ibn al-Qayyim, *Kitāb al-Rūḥ*.

"I am returning from a place where Allāh's word was being recited."

"Is there also Raḥmān's (Most Merciful) word that is read by man?"

"Yes," I said.

"Recite some of it to me as well."

"Dismount from your ride."

He came down, so I began reading Sūrat al-Dhāriyāt and, when I reached the verse, وَفِى السَّمَاءِ رِزْقُكُمْ وَمَا تُوْعَدُوْن "And in the heaven is your sustenance and that which you are promised,"[470] he asked, "Aṣmaʿī! This is Allāh Most High's word?"

I said, "By that one who sent Muḥammad ﷺ as His true Messenger, it is indeed His word. He revealed it upon His Prophet."

He said, "That is enough!"

Then standing there, he sacrificed the camel that was his ride and, with its skin, cut it into pieces before saying, "Help me distribute it."

We distributed it among the passerbyes. He then broke his sword and bow into pieces and buried them in the sand before returning towards the jungle, reciting, وَفِى السَّمَاءِ رِزْقُكُمْ وَمَا تُوْعَدُوْن "And in the heaven is your sustenance and that which you are promised." I rebuked myself that "why don't you wake from that word from which he woke up?"

'When I went to perform the pilgrimage with Ḥārūn al-Rashīd and was circumambulating the Kaʿbah, someone called me with a soft voice. I turned to look, and it turned out to be the same bedouin, who had become thin and pale. He held my hand and sat me behind Maqām-e-Ibrāhim and said, "Recite some Qur'ān to me." I began reciting Sūrat al-Dhāriyāt again and, upon reaching the verse, "And in the heaven is your sustenance and that which you are promised," he let out a shriek and said, "I have found my Lord's promise truthful!" He then asked, "Is there more?" I said, He states ahead, فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ اِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِقُوْن "And by the Lord of the heavens and the earth, it is most surely the truth, just as you do speak."[471] Upon hearing this, the bedouin once again shrieked

470 *Qur'ān*, 51:22.

471 *Qur'ān*, 51:23.

out and exclaimed, سبحان الله "Glory be to Allāh! Who angered Allāh Most High that he had to take an oath?" Did the people not believe in Him and forced him to swear? He repeated this three times and, in that state, his soul departed.'[472]

A Story of Two Youths

It is narrated that a youth stayed in the company of Junayd al-Baghdādī ﵀. Upon hearing the Remembrance of Allāh, he would shriek out. One day, the Shaykh said to him, 'If you are to do this again, then stop coming here!' After that, his colour would change whenever he heard something but would stop himself until blood would drip from every root of his hair. One day, in that same state, he gave out such a loud shriek that his soul departed his body. (May Allāh have mercy on him).

Shaykh ʿAlī Roadbārī ﵀ says, 'I once passed a palace. What I saw was a handsome youth lying on the floor with people around him. I asked about his state and they said, "He was walking along at a time when a slave girl from within that palace was singing the following poems:

كَبُرَتْ هِمَّةُ عَبْدٍ
طَمَعَتْ فِىْ أَنْ تَرَاكَ
أَوَ مَا حَسْبُ بِعَيْنٍ
أَنْ رَآى مَا قَدْ رَآكَ

It is a great courage of the person who is longing to see you,
Is it not enough for the eye to see the person who sees you.

On hearing this, he let out a loud shriek and passed away.[473]

472 *Nuzhat al-Basātīn*, 357-358.
473 *Nuzhat al-Basātīn*, 1:275.

Manṣūr ibn ʿAmmār ﷺ says, 'I once saw a youth offering *ṣalāh* like a person who fears Allāh. I thought that this person is perhaps a saint. I continued to observe him until he completed his *ṣalāh* and then greeted him. He greeted me back.

I then said to him, "Do you not know of the valley in Hell by the name of 'Blazing fire' (*laẓā*), which will tear off the skin and will call that person who had turned his back [to the truth] and had gone astray and gathered [wealth] together and then stored it?" Hearing this, he let out a shriek and fell unconscious. Upon regaining consciousness, he said, "Tell me more." I recited this verse, يَا أَيُّهَا الَّذِيْنَ آمَنُوْا قُوْا أَنْفُسَكُمْ وَأَهْلِيْكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لا يَعْصُوْنَ اللّٰهَ مَا أَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤمَرُوْنَ "O you who believe! Save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong. They do not disobey Allāh in what He commands them, and do as they are commanded."[474] He collapsed after hearing this and gave his life.

'I opened his chest and, by the Divine pen, on it was written, فَهُوَ فِىْ عِيْشَةٍ رَّاضِيَةٍ فِىْ جَنَّةٍ عَالِيَةٍ قُطُوْفُهَا دَانِيَة 'And he will be in a life of Bliss; in a lofty Paradise; with its fruits within easy reach.[475]

'On the third night, I saw him in a dream sat on a throne with a crown on his head. I asked him, "What did Allāh do with you?" He replied, "He pardoned me and I was given the reward of the people of Badr, in fact more!" I asked him, "Why more?" He replied, "They were martyred by the sword of the enemies, but I was martyred by the word of Allāh."'[476]

A Story of an Allāh-Fearing Girl

Dhū 'l-Nūn al-Miṣrī ﷺ says, 'Some of my friends informed me about a girl in Maqtam who worshipped Allāh a lot. I had a heartfelt desire to meet her; and I, therefore, searched for her after travelling there

474 *Qur'ān*, 66:6.
475 *Qur'ān*, 69:21-23.
476 *Nuzhat al-Basātīn.*

but could not find her – although I met a worshipper from the group of worshippers and ascetics. I asked him about her and he said, "You runaway from the wise but ask the insane."

I said, "Just tell me where that mad girl is." He informed that she is in such and such a jungle.

I walked the path I was told to traverse and then heard a very sorrowful voice. I followed the voice until I saw a girl sat on a rock. When I greeted her, she replied and said, "Dhū 'l-Nūn, what business do you have with the insane?"

I asked her, "Are you insane?"

"If I wasn't mad then why would people call me mad?"

"What is the thing that turned you insane?"

She replied, "Dhū 'l-Nūn, His love made me insane and His desire confounded me. His request has put me in a state of restlessness and disquiet because love is in the core (*qalb*), desire is in the heart (*fu'ād*) and, to request, is in the mind."

I asked, "Are *fu'ād* and *qalb* two separate things?"

She said, "Yes. *Fu'ād* is the light of the heart and the mind is the light of *fu'ād*; thus the heart loves and *fu'ād* is desirous and the mind acquires."

I asked, "What does the mind acquire?"

She replied, "Truth."

"How does it acquire the truth?"

"Dhū 'l-Nūn, truth is acquired unwittingly."

"What is the truth in you finding the truth?"

Hearing this, she began to cry and her crying reached such a stage that it seemed that she would die. She lost consciousness but, after regaining consciousness, she bewailed and uttered some sad poetry before saying, "Look, truthful people go in this manner!" and then fell unconscious again. When I went near her and shook her, I found her dead. I looked for something to aid me dig her grave but, when I looked, she had disappeared from in front of my eyes.'[477]

477 *Nuzhat al-Basātīn*, 78.

Shaybān Maṣāb ﵀

Dhū 'l-Nūn al-Miṣrī ﵀ says, 'I saw a saint in a cave on Mount Lebanon. His head and beard had turned completely white whilst his hair was full of dust. He was extremely thin and engaged in *ṣalāh*. I greeted him when he did his *salām*. He replied and then engaged in more *ṣalāh* and continued in that manner till ʿAṣr prayer. Following this, he sat leaning against a stone, uttering سبحان الله، سبحان الله، سبحان الله "Glory be to Allāh, Glory be to Allāh, Glory be to Allāh..." and did not utter a word to me.

I then spoke myself, "Shaykh, supplicate in my favour."

He said, "Allāh make you intimate with his closeness."

I said, "Say something else."

He said, "Son, those whom Allāh makes intimate with his closeness, He instills in them four qualities: respect without family, knowledge without seeking, wealth without money and closeness without a group."

Saying this, he let out a loud shriek and fell unconscious. He regained consciousness after three full days. He got to his feet and, after enquiring from me, offered the missed *ṣalāh* before greeting me and leaving.

I said, "O Shaykh, I remained lying here for three days with the hope that you will impart some advice. On saying this, I couldn't hold back my tears."

He said, "Keep your Lord as a friend and do not wish for anyone else in His place, because those who keep Him as their friend are the leaders of mankind and Allāh's chosen and pure servants." He then let out a shriek and passed away.' May Allāh have mercy on him, extensive mercy.[478]

Abū Juhayz ﵀

Ṣālih al-Marī ﵀ says, 'One day, I went along with Muḥammad ibn al-Wāsiʿ, Ḥabīb al-ʿAjmī, Mālik ibn Dinār and Thābit al-Bunānī ﵏

478 *Nuzhat al-Basātīn*, 83.

to see Abū Juhayz, who was blind. He had gone out of the city and a masjid was built for him where he used to engage in worship. We went but reached his house at the wrong time.

Seeing a stretch of greensward on one side, Thābit al-Bunānī said, "Come, let's offer two *rakʿah*s so that this place testifies in our favour on the Day of Judgement." We, thereafter, proceeded to his house but did not deem it appropriate to inconvenience him by informing him [of our arrival] and sat down.

He left the house at Ẓohr time and performed the call to prayer and *iqāmah* and offered *ṣalāh*. We prayed with him. Muḥammad ibn al-Wāsiʿ stood up after *ṣalāh* and met him. He asked, "Who are you?"

"Muḥammad ibn al-Wāsiʿ - your brother."

"Are you the one we hear about as being the best performer of *ṣalāh* in Basra?" He didn't say anything.

Thābit al-Bunānī then met him and he asked, "Who are you?"

"Thābit al-Bunānī."

"Are you the one who is well-known for offering *ṣalāh* the most in Basra?" He didn't say anything.

Thereafter, Mālik ibn Dinār met him and he asked, "Who are you?"

"Mālik ibn Dinār," he replied.

"Oho! Oho! It is well-known that you are the biggest ascetic of Basra!"

Ḥabīb al-ʿAjmī then met him and he asked, "Who are you?"

"Ḥabīb al-ʿAjmī."

"Are you the one who is famous for being the one whose supplications are instantly accepted (*mustajāb al-daʿwāt*)?" He also remained silent.

I then met him, so he asked, "Who are you?"

"Ṣāliḥ al-Marī," I said.

"You are the one famous for having the most beautiful voice in Basra?" He added, "I have been waiting to hear your voice for some time. Come and recite for me five verses of the Qur'ān."

Ṣāliḥ al-Marī says, 'I recited the verse, يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرٰى يَوْمَئِذٍ لِّلْمُجْرِمِين till هَبَاءً مَّنْثُوْراً "On the day when they shall see the angels, there shall

be no joy on that day for the guilty, and they shall say: It is a forbidden thing totally prohibited. And We will proceed to what they have done of deeds, so We will render them as scattered floating dust."[479]

He consequently let out a shriek and collapsed unconscious. Upon regaining consciousness, he said, "Recite those verses again."

I repeated them and he let out another loud shriek and [this time] passed away.

At that moment, his wife came out and asked, "Who are you people?"

We informed her and she said, "Surely, we belong to Allāh and to Him we shall return," before asking, "Has Abū Juhayz passed away?"

We said, "Yes, Allāh reward you. How did you find out?"

She replied, "I often heard him supplicate with the words, "At the time of my death, O Allāh, gather your friends [around me]." For that reason, I realised that you had come to gather here because of his death." We bathed him, put the shroud on him and buried him after the Janāzah prayer.'[480]

The Story of Laylā and Majnū

In the same way, the Shaykh has related that there lay a stone under Laylā's window which Majnū lay down on everyday. Facing her window, he would remain engrossed and busy looking at her. Majnū's rivals said to Laylā, 'This madman comes and looks up at you sitting on that stone daily. You should do something that would stop him from sitting on the stone.' They, therefore, gathered some sticks and, having placed them on the stone, burnt them, until the stone became hot like fire.

Majnū, raging with the fire of love, reached there as usual and sat on the stone and then took a lie down. His whole body began to burn and the smell of burning was spreading. He, however, concentrated on Laylā and was lost in her thoughts that he didn't even realise his body was burning. Even his rivals felt pity on him. They thus shouted, 'O, this madman is burning! What is he doing there?'

479 *Qur'ān*, 25: 22-23.

480 *Nuzhat al-Basātīn*, 380

Majnū pointed towards his heart and said, ‘It is not the body, but this is what’s burning! I am the burning flame of love! How am I to feel the burning of the body?’

After relating this story, Shaykh Makhdūm said, ‘It is related in the books of the spiritual path that إِنَّ اللّٰهَ تَعَالىٰ خَلَقَ الْقُلُوْبَ قَبْلَ الأَجْسَادِ هٰكَذا بِأُلُوْفِ سَنَةٍ وَجَعَلَ فِيْهَا نَارَ مَحَبَّةٍ فَأَخْرَجَ مِنْهَا شِرَارَ نَارِ الْمَحَبَّةِ فَخَلَقَ مِنْهَا سَبْعَةَ دَرَكاتِ جَهَنَّم ‘Allāh created the hearts many thousands of years before the bodies and placed in them the fire of His love. With just one spark that came out, seven levels of Hell were brought into existence.’

For that reason, what is he, who is burnt by the fire of love, to know about the fire of this world and how can he realise it. The poet Mutanabbī says regarding this:

فَفِىْ قَلْبِ الْمُحِبِّ نَارُ هَوٰى   أَحَرُّ نَارِ جَهَنَّمَ بَرْدَهَا

The fire of love that is in the lover’s heart,
Even the fire of Hell is cold in comparison to it![481]

481 *Malfūẓāt Khwājah Gīsūdarāz*, 424.

He Saw Him in a Dream After Death and Asked, 'How Did You Do?'

Meeting of the Souls of the Living and Dead

The souls of the living and dead meet one another. The evidence for this is overwhelming and sense and stories are the greatest proof. The souls of the dead and living meet just as the souls of the living meet each other. Allāh states in the Qur'ān:

أَللّٰهُ يَتَوَفَّى الْأَنْفُسَ حِيْنَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى. إِنَّ فِي ذٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Allāh takes the souls at the time of their death, and those that do not die during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for a people who reflect.[482]

482 *Qur'ān*, 39:42.

Sayyidunā ibn ʿAbbās ﷺ says, 'I have been informed that the souls of the dead and living meet in dreams. Then Allāh keeps hold of the souls of the dead and lets go of the souls of the living.'

Suddī says, 'Allāh captures the souls of the living even in the state of sleep. The souls of the living and the dead then recognise each other and talk among themselves. After that, the souls of the living are returned back to their bodies in the world. As for the souls of the dead, when they intend to return to their bodies they are stopped.'

One meaning of the verse is that the souls of those of who die are stopped [from returning] but those who are living, their souls (which are captured during sleep) are released. The second meaning is that the souls that are stopped and the ones released both belong to the living. Those whose fixed period has elapsed, their souls are stopped and are not returned to their bodies until the Day of Judgment. And those whose period has not expired, their souls to complete the given period are returned to their bodies. Shaykh al-Islam has preferred this meaning and has said that both the Qur'ān and ḥadīth indicate towards this, because the souls which are given 'death' by sleep, from them, whichever ones have had death ordained upon them, it is them which He has ordered to be stopped.

Regards to the souls that are captured at the time of death, they are not to be stopped nor let go off as they belong to a third type. However, the first meaning will take precedence as Allāh has mentioned two deaths - major death (actual death) and minor death (sleep) and two types of souls. One is that upon which the order of death has been proclaimed – these souls, Allāh has kept them by Him and given them death, and the other is that type which, due to still having a period left, Allāh has returned to their bodies to complete their lives. Allāh has stated two positions (stopping and releasing) and said that alive is that soul which has been given the death of sleep.

If there were only two types of death (death of dying and death of sleep), there would have been no need for وَالَّتِيْ لَمْ تَمُتْ فِيْ مَنَامِهَا 'and those that do not die during their sleep,' for they would have died

at the time of seizure, yet Allāh states that it has not died, so how is فَيُمْسِكُ الَّتِىْ قَضٰى عَلَيْهَا الْمَوْت 'then He withholds those on whom He has passed the decree of death' then correct?

A person answering this could say that Allāh decreed death after the death of sleep. However, the correct answer is that the verse embraces both types of death because it discusses both deaths (death of sleep and death of dying). Then there is a mention of stopping the soul of the one dying and the leaving of the other. And it is obvious that Allāh stops the soul of every dying person whether they die in their sleep or whilst awake.

The living seeing the dead in dreams is evidence to support the notion that the souls of the living and dead meet and find out information from them, and the dead tell of unknown matters which manifest exactly as told in the future and, occasionally, they have already occurred.

Sometimes, a dead person informs of some wealth of his which he has dropped but which no one has knowledge of but himself, and also informs of his debt (I owe such and such a person) and signs of it. He also informs of matters which no one has knowledge of but himself. Sometimes, they say you will come to us at such and such a time and it is found to be true. He sometimes informs of matters which convince the living that no one has knowledge of it but only he, as is apparent from the many stories already mentioned.

The Pact of ʿAbdullāh ibn Salām and Salmān al-Fārsī رضي الله عنهما

Saʿīd ibn al-Musayyab رحمه الله says, 'Once, ʿAbdullāh ibn Salām met Salmān al-Fārsī رضي الله عنه and both agreed that the souls of the living and dead meet one another, and the souls of the pious come and go in Paradise wherever they wish.

Both of them made a pact that the first to die will inform the other of his state. In the end, one of them died and he ultimately came into the dream of the other and said, "Continue to trust

(*tawakkul*) Allāh and become happy!" I did not find any act such as trust.'[483]

Imām Shāfiʿī ﵀

Rabīʿ ibn Khuthaym ﵀ says, 'A few days prior to Imām Shāfiʿī ﵀ demise, I dreamt that Sayyidunā Ādam ﵇ has passed away and the public is hoping to bring the body outside.

I asked an interpreter of dreams who said, "The most learned scholar of this era will pass away, because knowledge is specific to Sayyidunā Ādam ﵇: وعلّم آدم الاسماء كلها "Allāh taught Ādam all the names..."[484] Soon after, Imām Shāfiʿī ﵀ passed away.'[485]

When someone saw Imām Shāfiʿī ﵀ in a dream and asked him why he was forgiven, he replied, "I used to read the following five invocations of blessings on the night of Friday:

أَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ بِعَدَدِ مَنْ صَلّٰى عَلَيْهِ وصَلِّ عَلٰى مُحَمَّدٍ بعَدَدِ مَنْ لَمْ يُصَلِّ عَلَيْهِ وصَلِّ عَلٰى مُحَمَّدٍ كَمَا أَمَرْتَ بِالصَّلٰوةِ عَلَيْهِ وصَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ أَنْ يُّصَلّٰى عَلَيْهِ وصَلِّ عَلٰى مُحَمَّدٍ كَمَا يَنْبَغِىْ أَنْ يُّصَلّٰى عَلَيْهِ

O Allāh, confer blessings upon Muḥammad according to the number of those who invoke blesssings upon him. Confer blessings upon Muḥammad according to the number of those who fail to invoke blesssings upon him. Confer blessings upon Muḥammad as You have ordained that blessings should be invoked upon him. Confer blessings upon Muḥammad as You like blessings to be invoked upon him. Confer blessings upon Muḥammad as blessings ought to be invoked upon him.

This invocation of blessings is known as the *durūd khamsah*.[486]

Rafīʿ ibn Sulaymān says, 'On seeing Imām Shāfiʿī ﵀ in a dream I asked, "What did Allāh do with you?" He replied, "I was made to sit on a chair with emeralds and pearls scattered around. And, in

483 *Kitāb al-Rūḥ*, 61-63.
484 *Qur'ān*, 2:31.
485 *Ẓahīr al-Aṣfiyā'*, 208.
486 *Faḍā'il-e-Durūd Sharīf*, 95-96.

reward of a few dirhams, I was given seventy thousand and shown mercy.'"[487]

Someone saw the Messenger of Allāh ﷺ in a dream after the demise of Imām Shāfiʿī ﷬ and asked him, 'O Messenger of Allāh (ﷺ), Imām Shāfiʿī ﷬, in his book *Al-Risālah*, has written the invocation, صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُوْنَ وَغَفَلَ عَنْ ذِكْرِهِ الْغَافِلُوْن "O Allāh, confer blessings upon Muḥammad whenever those who remember him remember him and whenever those who are neglectful of his remembrance neglect to remember him." What reward has he received from you [for this]?'

The Messenger of Allāh ﷺ replied, 'The reward he has been given from me is that he will not be stopped for accountability.'

Ibn Bunān al-Iṣbahānī ﷬ says, 'I saw the Messenger of Allāh ﷺ in a dream and I asked him, "Muḥammad ibn Idrīs, meaning Imām Shāfiʿī ﷬, is from your paternal uncle's progeny (because his lineage meets the Messenger of Allāḥ's lineage at his grandfather Hāshim, who is from the family of ʿAbd Yazīd ibn Hāshim) - have you given him a special favour?"

The Messenger of Allāh ﷺ replied, "Yes, I supplicated Allāh not to bring him to account on the Day of Judgement."

I asked, O Messenger of Allāh (ﷺ), "Through which action did he earn this privilege?"

"He used to invoke blessings upon me with words which nobody had used ever before to invoke blessings upon me."

"What are those words?" I asked.

The Messenger of Allāh ﷺ replied, أَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُوْن وَصَلِّ عَلٰى مُحَمَّدٍ كُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُوْن "O Allāh, confer blessings upon Muḥammad whenever those who remember him remember him and whenever those who are neglectful of his remembrance neglect to remember him." [488]

487 *Ẓahīr al-Aṣfiyā'*, 208.
488 *Faḍā'il-e-Durūd Sharīf*.

A Story of a Pious Person

It has been narrated from Shaykh ibn Ḥajar al-Makkī ﵀ that someone saw a pious person in a dream and asked him about his state. He replied, 'Allāh had mercy on me, forgave me and entered me into Paradise. When he was asked the reason behind it, he replied, 'The angels counted the blessings I had invoked upon Muḥammad ﷺ against my sins and found the invocations of blessings to outnumber them. Allāh said, 'That is enough. Do not bring him to account. Take him into Paradise.'[489]

Abū 'l-ʿAbbās Aḥmed Ibn al-Manṣūr ﵀

When Abū 'l-ʿAbbās Aḥmed ibn al-Manṣūr ﵀ passed away, a person from Sheraz saw him in a dream standing in the niche of the Jāmiʿ Masjid of Sheraz wearing an outfit and a crown decorated with gems and diamonds.

This individual asked him about his state. He thus replied, 'Allāh forgave me, honoured me greatly and gave me a crown - all this because I invoked blessings upon the Prophet ﷺ abundantly.[490]'

A Story About Two Sinful People

A saint from the ascetics narrates, 'I saw in a dream, a person by the name of Misṭaḥ, who in his life had a carefree and neglectful attitude about his religion (he committed sins casually).

I asked him, "What did Allāh do with you?"

He replied, "Allāh forgave me."

"Due to which action," I asked.

"I was narrating a ḥadīth before a Ḥadīth Scholar (*muḥaddith*) when the teacher recited an invocation of blessings and I also recited it loudly and, upon hearing my voice, the whole gathering recited it. Allāh pardoned the entire gathering at the time."'

489 *Faḍā'il-e-Durūd Sharīf*, 96.
490 *Faḍā'il-e-Durūd Sharīf*.

A similar story is narrated in *Nuzhat al-Majālis* where a saint says, 'I had a neighbour who was very sinful. I continuously pressed him to seek forgiveness but he would not listen. However, I saw him in Paradise after his death. I asked him, "How did you reach this status?"

He said, "I was present in a gathering of a Ḥadīth Scholar when he said, "Whoever invokes blessings loudly, Paradise becomes compulsory on him." So I recited the invocation of blessings loudly and others followed suit. Due to that, we were all forgiven."'

This story is mentioned in *Rawḍ al-Fā'iq* in more detail. It states that a saint said, 'I had a neighbour who was very sinful. He was always intoxicated from drinking and could not even tell day and night apart. I would exhort him but he would not listen. I would urge him to seek forgiveness but he did not take heed. After his death, I saw him in a dream in a very lofty position, wearing the elegant clothing of Paradise. He was in a very respectful and honourable position.' He narrated the aforementioned story when asked why he had attained such a high rank.[491]

Abū ʿAbdillāh Ibn Ḥāmid ﷀ

Abū 'l-Ḥasan al-Baghdādī ﷀ says, 'I saw Abū ʿAbdillāh ibn Ḥāmid ﷀ in a dream after his death many a time. I asked him, "How were you treated?"

He replied, "Allāh forgave me and showered his mercy upon me."

I said to him, "Show me a practice that would take me into Paradise directly."

He replied, "Perform one thousand *rakʿah*s supererogatory (*nafl*) prayers and, in each *rakʿah*, recite Sūrat al-Ikhlāṣ a thousand times."

"That is a very demanding act!"

"Then recite one thousand invocations of blessings every night."'

Dārimī ﷀ says, 'I made this a practice of mine.'[492]

491 *Faḍā'il-e-Durūd Sharīf*, 97-98.

492 *Faḍā'il-e-Durūd Sharīf*.

Abū Ḥafṣ al-Kāghadhī ﵀

Someone saw Abū Ḥafṣ al-Kāghadhī ﵀ in a dream after his demise. He asked him how he was dealt with. He thus replied, 'Allāh had mercy on me, he forgave me and instructed for me to be entered into Paradise.'

'How did this happen?' he asked.

He replied, 'As I was presented [for reckoning], the angels were given a command and they counted my invocations of blessings and sins and found the blessings I had invoked to outnumber the sins because of which Allāh stated, "O Angels, enough, enough. Do not bring him to account anymore and take him into my Paradise."'[493]

A Story of a Scribe

ʿUbaydullāh ibn ʿUmar al-Qawārīrī narrates, 'A neighbour of mine who was a scribe passed away. I saw him in a dream and asked him how Allāh had treated him. "He pardoned me," he said. I asked him the reason for it. He said, "It was my habit to add صلّى الله (تعالى) عَليه وسلم "Allah's (Most High) blessings and peace be upon him," whenever I wrote the Messenger of Allāh's ﷺ name in a book. Allāh granted me such bounties which no eye has seen, no ear has heard of and no heart has thought of!"'[494]

A Story About Another Person

The shaykh of the shaykhs, Shiblī ﵀ narrates, 'A neighbor of mine passed away. I saw him in a dream and asked him, "What happened to you?"

He replied, "I went through very severe difficulties and began to falter under the questioning of Munkar and Nakīr. I thought to my self, "O Allāh, where is this difficulty coming from? Did I not

493 *Faḍā'il-e-Durūd Sharīf.*
494 *Faḍā'il-e-Durūd Sharīf.*

die on Islam?” Then I heard a voice, saying, “This is punishment for your carelessness in speech in the world!”

When the two angels intended to inflict punishment on me, an extremely handsome man, who emitted a lovely fragrance, came between us. He told me what answers to give to the angels, and I provided them straightaway. I said to him, “Allāh have mercy on you. Who are you?” He replied, “I am a man created from the abundant blessings that you invoked. I have been ordered to help you in every difficulty.”’[495]

A Story of an Associate of Khalf ؒ

Sufyān ibn ʿUyayanah ؒ narrates from Khalf ؒ, saying, ‘I had a friend with whom I used to study ḥadīths. He passed away. I saw him in a dream running and wandering around in a new pair of green clothes. I said to him, “We used to study ḥadīths together so then why are you being honoured in this way?” He replied, “I for sure wrote ḥadīths in your company but, whenever I wrote the Prophet’s ﷺ name, I would write ﷺ underneath it. In return for it, Allāh honoured me in the manner that you are seeing.”’[496]

Abū Sulaymān ؒ

Ibn Abī Sulaymān ؒ says, ‘I saw my father in a dream after his demise and asked him, “How did Allāh treat you?” He replied, “Allāh pardoned me.” I asked, “Due to which deed?” He replied, “I used to write blessings in every ḥadīth [after the Messenger of Allāh’s ﷺ name] I wrote.”’[497]

495 *Faḍā’il-e-Durūd Sharīf.*
496 *Faḍā’il-e-Durūd Sharīf*, 101.
497 *Faḍā’il-e-Durūd Sharīf.*

Abū Zurʿah ﵀

Jaʿfar ibn ʿUbaydullāh ﵀ says, 'I saw the famous Ḥadith Scholar in a dream in the heavens leading the angels in *ṣalāh*.

I asked, him, "How did you attain this lofty status?"

He replied, "I have written one million ḥadīths with this hand of mine and, whenever I wrote the Messenger of Allāh's ﷺ name, I also wrote the invocations of blessings and peace with it. And the Messenger of Allāh ﷺ says, "Whosoever invokes a blessing (salutation) upon me, Allāh sends ten blessings (mercies) upon him,"[498] as a result of which the mercies from Allāh amount to ten million!"' Allāh's one mercy is sufficient enough, let alone million.[499]

Shāh Sanjar's ﵀ Exoneration

The author of *Safīnat al-Awliyā'* writes, 'Someone saw King Sanjar in a dream after his passing away and asked him, "How did Allāh treat you?"

Sanjar replied, "The command was given regarding me to hand me over to the flames of Hell and the angels were leading me away when a voice was heard, "Release Shāh Shanjar, for he attended the gathering of Khwājah Sharīf Zindānī ﵀ with great humility. He has been pardoned because of the blessings of that gathering." Consequently, I was exonerated."'[500]

Shaykh Muḥāmmad ﵀

The son of Muḥammad ibn al-Ḥusayn ﵀ says, 'My father stood up while in his death throes and said, وعليك السلام "And peace be upon you, come."

I asked, "Father, who are you seeing?"

He replied, "Shaykh Abū 'l-Ḥasan Khirqānī. He has come here

498 *Al-Qawl 'l-Badīʿ*.

499 *Faḍā'il-e-Durūd Sharīf*.

500 *Khazīnat al- Aṣfiyā'. Silsilah Chishtiyyah*, 57.

as per his promise after such a long time so that I do not fear. Accompanying him are some young men." Saying this, he passed away.'[501]

Shaykh Abū Bakr Shiblī ﷺ

He is from the ascetic shaykhs. Shiblī is attributed to the village of Shiblah from the city of Ashrusiyyah, which is in Khurasan.

He was born in Samira and repented at the hands of Khayr al-Nisāj. His discourse impacted on him and he repented straightaway before adopting the companionship of the poor and shaykhs to the extent that Allāh made him from the virtuous. That is why Junayd says, الشِّبْلِىْ تَاجُ هٰؤلاَء 'Shiblī is their crown.'

Khaṭīb narrates from ʿAlī ibn Maḥmūd al-Zūzanī, saying, 'I heard ʿAlī ibn al-Muthannā Tamīmī say, "I once entered on Shiblī who was reciting this poetry and addressing his Creator and Master. He was saying:

عَلٰى بُعْدِكَ لاَ يَصْبِرِ مَنْ عَاتَهُ الْقُرْبُ
وَلاَ يَقْوٰى عَلٰى هِجْرِكَ مَنْ تَيَّمَهُ الْحُبُّ
فَاِنْ لَّمْ تَرَكَ الْعَيْنُ فَقَدْ يُبْصِرُكَ الْقَلْبُ

My Lord, I cannot endure being afar and separated from You,
And he who is a seeker of love, how can he have the strength to part and separate from You,
If the eyes cannot see You, the heart is seeing You.

It has been narrated that Shaykh Abū Bakr Shiblī went missing from his abode for some time. He was searched but all in vain. He was then seen amidst a gathering of effeminates (*mukhannath*) one day, so people asked him, 'O Shaykh, what is this?' He replied, 'These people are not men nor women in the world and I am too trapped in that state – I am not a man nor a woman. Thus, my wretched place is in their presence.'

501 *Ẓahīr al-Aṣfiyā'*, 517.

The night he passed away, he recited the following throughout the night:

كُلُّ بَيْتٍ أَنْتَ سَاكِنُهُ غَيْرُ مُحْتَاجٍ اِلَى السُّرُجِ
وَجْهُكَ الْمَأْمُوْلُ حُجَّتُنَا يَوْمَ تَأْتِي النَّاسُ بِالْحُجَجِ

The house that You reside in does not need a lamp.
The day people will bring forth their reasoning and evidence,
Your beautiful self, upon which I have hope, will be my evidence.

Many people attended to perform the Shaykh's Janāzah prayer, even before he had passed away. He understood this through his farsightedness and thus remarked, 'It is quite amazing that the dead have arrived to perform the prayer of a living person.'

'Utter لا اله الا الله 'There is no deity but Allāh,' they said to him.

'Why the need to negate when anyone other than He simply does not exist!'

'You have no choice but to utter the Declaration of Faith,' they said.

'The Majesty is showering his love, so I will not take any bribes!'

As one individual exhorted him loudly by uttering the Declaration of Faith, he said, 'The dead have come to exhort and advise the living.'

After a while, they asked him as to how he was. He replied, 'I have reached the beloved,' and breathed his last.[502]

Jaʿfar ibn Naṣīr ﵀ asked Shiblī's ﵀ servant, Bakrān Dīnwarī ﵀ as to what spectacles he saw at the time of Shiblī's death. He said that Shiblī was saying, "I troubled someone because of one dirham and have since given almsgiving of many thousands in his name; yet, I still feel burdened by that one dirham that how was it left out?" He then said, "Aid me in ablution." We aided him but forgot to pass the fingers in the beard. He was unable to do it because of weakness and his speech was no more, so he held my hand and pushed it into his beard and passed away [like that].'" Hearing this, Jaʿfar began to weep, thinking that what can be said about a person

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502 *Ẓahīr al-Aṣfiyā'*, 532.

who even in this state has such regard for the Sharīʿah and would not abandon a desirable act![503]

Someone saw him in a dream and asked him how he reacted when Munkar and Nakīr questioned him. He replied, 'They came and asked, "Who is your Lord?"

I replied, "My Lord is He Who ordered all the angels and you to prostrate before my forefather, Ādam ﷺ, while I was observing you from the loins of Ādam ﷺ." They said, "He has answered on behalf of everyone," and walked away."'[504]

Someone else saw him in a dream and asked, 'How did Allāh treat you?'

He replied, 'He did not pull me up on any claims against me but, once I had said, "There is no bigger loss than being kept out of Paradise and entered into Hell." On this, Allāh rebuked me that, "the greatest loss is for people to be deprived of seeing Me and being veiled from it!"'

Another person who saw him in a dream asked, كَيْفَ وَجَدْتَ سُوْقَ الآخِرَة؟ 'How did you find the market of the hereafter?' He replied, 'I found it to be filled with the splendor of the grief-stricken and the broken-hearted and nothing else. The burnt ones are treated here and the broken ones repaired. And they do not look towards any other thing.'[505]

Another person saw him in a dream in Rusufa (a neighbourhood of Baghdad) wearing beautiful clothes and sitting where he would normally sit. This person says, 'I went towards him, greeted him and sitting in front of him asked, "Who is your special companion?"

He replied, "That person who remembers Allāh the most, fulfils the rights of Allāh the most and is the quickest in pleasing Allāh."'[506]

503 *Faḍā'il-e-Ṣadaqāt*, 473.

504 *Ẓahīr al-Aṣfiyā'*, 532, *Akhbār al-Akhyār*, 232.

505 *Ẓahīr al-Aṣfiyā'*, 533.

506 *Kitāb al-Rūḥ*, 74.

Shaykh Abū Isḥāq Ibrāhīm Ibn Aḥmad al-Ṣūfī al-Khawāṣ ﵀

He began to suffer from diarrhoea in the latter stages of his life. He used to bath sixty times during the day and night and offer two *rakʿah*s each time. He would then have the need to relieve himself again. People asked, 'What do you wish for?' He replied, 'Cooked heart.' In the end, he passed away while having a bath. He was then taken home.

A saint who visited him found a piece of chapatti underneath his pillow.

'I would not have performed *ṣalāh* on him if I had not come across this chapatti, as this is a sign that he passed away trusting on this and did not exceed on this.'

Man should not stop on a quality so that he can keep going, neither on trust nor on any other quality because stopping is improper.

Another saint who saw him in a dream asked him, 'How did Allāh treat you?'

He replied, 'Although I did a lot of worship and adopted the path of trust, I was given the reward of the worship I undertook in a state of purity after departing this world. Because of this state of purity only, I was made to arrive at a location which is higher than all ranks in Paradise. Then there was a call, "O Ibrāhīm, this extra favour has been bestowed upon you because you arrived in my court pure. There is a high rank in this court for the pure."'[507]

ʿAllāmah Ibn al-Qāsim ﵀

He passed away in Egypt in 191 AH. Someone saw him in a dream after his demise and asked him, 'What benefitted you in this world?'

He replied, 'The few *rakʿah*s of *ṣalāh* that I offered in Alexandria.'

He asked, 'What about the jurisprudential rulings?' (which you kept yourself involved in).

507 *Ẓahīr al-Aṣfiyā'*, 545.

‘I did not see anything for it,’ and, gesticulating with his hand, said, ‘I found them as good as scattered dust.’[508]

Ḥasan Ibn Ṣāliḥ

ʿAmmār ibn Sayf ﷺ says, ‘I saw Ḥasan ibn Ṣāliḥ in a dream and said to him, “I was longing to meet you. Tell me about your state.”

He replied, “Become happy. I have found no act better than having good hope in Allāh.”’[509]

Marwān al-Maḥlabī ﷺ

Yaqẓāh bint Rāshid ﷺ says, ‘Marwān al-Maḥlabī ﷺ was my neighbor. He was a judge and a *mujtahid*[510]. Destiny meant for him to die. I was deeply saddened by his demise. I once saw him in a dream and asked him, “Tell me what state you’re in.”

“Allāh granted me Paradise,” he replied.

“And what else did you achieve?”

“I was elevated to the position of the close ones [to Allāh].”

“Did you see any of your brothers?” I asked.

“I saw Ḥasan al-Baṣrī ﷺ, Ibn Sīrīn ﷺ and Maymūn ibn Siyāh ﷺ.”’

Umm ʿAbdillāh al-Baṣrī ﷺ says, ‘I saw myself in a dream stood in a beautiful house. I then entered a garden that was exquisitely decorated. I saw a man there sitting and leaning comfortably on a tree with servants holding goblets surrounding him. I was left struck by the beauty on show. At that moment, it was announced, “Marwān al-Maḥlabī is on his way.” Hearing this, that person immediately sat up straight. I woke up at that juncture and saw that Marwān’s corpse was passing by my door.’[511]

508 *Bustān al-Muḥaddithīn*, 40

509 *Bustān al-Muḥaddithīn.*

510 A scholar who is qualified to pass independent judgement on Islamic law through legal reasoning.

511 *Kitāb al-Rūḥ*, 58-59.

Muslim Ibn Yasār رحمه الله

Mālik ibn Dīnār رحمه الله says, ‘I saw Muslim ibn Yasār رحمه الله in a dream and greeted him, but he did not reply. I asked him, “Why did you not return my greeting?”

He replied, “I am dead, so how can I reply your greeting?”

I asked him, “What circumstances did you face after death?”

He said, “By Allāh, I witnessed many terrors and strong earthquakes!”

I asked, “What happened after that?”

He said, “That which you anticipate from the Most Generous, occurred. He accepted the good deeds, forgave the sins, and took the penalties upon himself. Thereafter, Mālik let out a shriek and collapsed unconscious. He remained ill for a period after that. His heart then ripped open and he passed away.[512]

Mawriq al-ʿAjalī رحمه الله

Jamīl ibn Murrah says, ‘Mawriq al-ʿAjalī رحمه الله was a friend of mine. We made a pact that the first to die will inform the other of his state through a dream. Mawriq passed away first.

My wife saw him visit us as per routine in a dream and he knocked on the door. She says, “I opened the door and invited him in, saying, “Enter your friend’s house.” He, however, said, “How can I? I am already dead. I have come to impart glad tidings of Allāh’s kindness to my friend. Inform him that Allāh has joined me with his special servants.”’[513]

Uways al-Qarnī رحمه الله

Abū Yaʿqūb Qārī رحمه الله says, ‘I saw a tall man of brown complexion with many people behind him. I asked, “Who is this?” People replied, “This is Uways al-Qarnī.” I too went behind him and said, “Impart

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512 *Kitāb al-Rūḥ.*

513 *Kitāb al-Rūḥ.*

some advice, Allāh have mercy on you." He looked at me carefully. I said to him, "I am a seeker of guidance, guide me - Allāh have mercy on you." Finally, he gave me his attention and said, "Find Allāh's mercy by His obedience and His punishment lies by sins. Protect yourself from it! Between these, do not lose your hopes in Allāh!"'[514]

Shuʿbah Ibn Ḥajjāj ﵀ and Misʿar Ibn Kudām ﵀

Both Shuʿbah ibn Ḥajjāj ﵀ and Misʿar ibn Kudām ﵀ had memorised the Glorious Qur'ān and were people of authority. Abū Aḥmad al-Buraydī ﵀ says, 'I saw them both in a dream and asked, "Abū Busṭām, how did Allāh treat you?" He replied, "Allāh grant you the ability to memorise this poem of mine:

حبانى الهى فى الجنان بقبة ‏ ‏ ‏ لَها ألف باب من لجين وجوهرا

وقال لى الرحمن يا شعبة الذى ‏ ‏ ‏ تبحر فى جمع العلوم فاكثرا

تنعم بقربى اننى عنك ذورضا ‏ ‏ ‏ وعن عبدى القوام فى الليل مسعرا

كفى مسعرا عزا بان سيزورنى ‏ ‏ ‏ واكشف عن وجهى الكريم لينظرا

وهذا فعالى بالذين تنسكوا ‏ ‏ ‏ ولم يألفوا فى سالف الدهر منكرا

My Lord has given me a dome in Paradise that has one thousand doors made of silver and pearls,

And the Kind Lord said to me: O Shuʿbah, As you were adept in collating knowledge of sciences in abundance, now you enjoy!

I am pleased with you and with my servant Misʿar, who used to perform Tahājjud prayer.

It is an honour enough for Misʿar that he is able to see me, for I lay open my honourable face for him.

That is how I treat those worshippers who did not have the habit of bad deeds in the past.[515]

514 *Kitāb al-Rūḥ*.

515 *Kitāb al-Rūḥ*, 72.

Ibn Simān says, ‘Upon seeing Misʿār in a dream, I asked him, “According to you, what act is most virtuous?” He replied, “Gatherings of the Remembrance of Allāh.”’

ʿĪsā Ibn Zādhān ﵀

Abū Jaʿfar narrates, saying, ‘I saw ʿĪsā ibn Zādhān ﵀ in a dream and asked him, “How did Allāh treat you?” He recited the following poetry:

لَوْ رَأَيْتَ الْحِسَانَ فِى الْخُلْدِ حَوْلِى   وَأَكَاوِيْبَ مَعَهَا لَشَراب

يُرَنِّمْنَ بِالْكِتَابِ جَمِيْعًا   يَتَمَشَّيْنَ مُسْبِلاتِ الثِّيَاب

If only you could see the beauties in Paradise,
Surrounding me with filled goblets,
Reciting the Qur’ān beautifully,
And dragging their clothes as they come.[516]

Muslim Ibn Khālid al-Zangī ﵀

A companion of Ibn Jurayj ﵀ says, ‘I saw myself in the graveyard of Makkah in a dream. I saw that each grave had a canopy erected on top of it but one particular grave had a tent and a plum tree next to it. I came to the entrance of the tent, greeted and, upon entering, saw Muslim ibn Khālid al-Zangī ﵀. After greeting him, I asked, “O Abū Khālid, what is this – all graves have on it a canopy erected but yours also has a tent and a plum tree?”

He said, “I used to fast a lot.”

I asked, “Where is Ibn Jurayj’s grave and where is his postion? I wish to greet him. Hearing this, he swiveled his forefinger and said, “Where is Ibn Jurayj’s grave? His Book of Deeds has been lifted to the Highest Heavens.”’[517]

516 *Kitāb al-Rūḥ*, 75.
517 *Kitāb al-Rūḥ*.

Shurayḥ Ibn ʿĀbid Shimālī ﷺ

Ghaḍīf ibn al-Ḥārith ﷺ visited Shurayḥ ibn ʿĀbid Shimālī ﷺ when he was in his death throes and requested, saying, 'If you are able to come to us after your death and tell us about the state you're in, then do that for sure.' This sentence was famous amongst the poor.

He did not see him in a dream for some time after his demise but, then one day, on seeing him, he asked, 'Did you not die?'

He replied, 'Why not?'

He asked, 'So what state are you in now?'

He replied, 'Our Lord excused us for our sins and, except for the *iḥrāḍ*, nobody was destroyed.'

'Who are the *iḥrāḍ*?' he asked.

He replied, 'Those towards whom gestures are made using fingers regards to a matter.'[518]

Murrah al-Hamadānī ﷺ

Murrah al-Hamadānī ﷺ used to remain in prostration for so long that dust marks settled on his forehead. One of his close ones saw in a dream that his place of prostration [forehead] was shining like a glittering star. He asked, 'Why the glow on your forehead?' He replied, 'My forehead has been blessed with a glow because of the dust marks.'

'What level are you on in the hereafter?'

'In a superb place! In a house whose residents will never move [from there] nor die.'[519]

ʿAllāmah Ḥumaydī al-Undulusī ﷺ

ʿAllāmah Ḥumaydī ﷺ passed away on 17th Dhū 'l-Ḥijjah, 488 AH. Abū Bakr al-Shāmī ﷺ, who is the famous Shāfiʿī jurist, led his Janāzah prayer. He was buried near Shaykh Abū Isḥāq Shīrāzī's ﷺ

518 *Kitāb al-Rūḥ*.

519 *Kitāb al-Rūḥ*.

grave.

Prior to his demise, he, on numerous occasions, requested Muẓāffar (Minister in Chief - this position was among the distinguished positions as its holder was regarded the Chief officer of the city) to allow him to be buried near Bishr al-Ḥāfī's ﷺ grave – but, due to some temporary restriction, they did not fulfil the request. He thus dreamt that Ḥumaydī is complaining about this to him. Left with no choice, in Ṣafar, 491 AH, he had the body moved near Bishr al-Ḥāfī's ﷺ grave.

It is a miracle (*karāmat*) of Ḥumaydī that his shroud was fresh and body preserved (and not rotted), which emitted a fragrance far and wide.[520]

Yaḥyā Ibn Maʿīn ﷺ

He travelled for the pilgrimage from Baghdad in 333 AH. He first reached Madinah Munnawarah and, after the visit there, he intended for the Kaʿbah.

As he fell asleep on his first stop, he heard a voice from the heavens, 'Abū Zakariyyā, where are you going leaving my neighbourhood?' He understood that it was the Messenger of Allāh's soul who had honoured him with this mark of distinction. He turned back straightaway and began to stay in Madinah Munawwarah. Three days later, he passed away. It is narrated regarding him that he wrote one million ḥadīths with his own hands.

Someone who saw him in a dream after his death asked him, 'How did Allāh treat you?' He replied, 'He gifted me with a lot of offerings and presents, among which is that he married me to three hundred houris.'[521]

520 *Bustān al-Muḥaddithīn,* 140.

521 *Bustān al-Muḥaddithīn*, 113.

A saint says, 'I once dreamt that we were present before Khaṭīb ﵀ in Baghdad and, as per our routine, we were ready to study the history of Baghdad with him. I saw that sat on his right is Shaykh Naṣr ibn Ibrāhīm al-Maqdisī ﵀ whilst on his left is a saint full of awe and reverence, whose beauty amazed our eyes. I asked, "Who is this saint?" I was told that it is the Master of the Universe ﷺ, who had appeared with the intention of listening to this history.'

He passed away on 7th Dhū 'l-Ḥijjah, 463 AH. Shaykh Abū Isḥāq Shīrāzī ﵀ (who is from the famous Shāfiʿī shaykhs and an embodiment of esoteric and exoteric knowledge) lifted the bier on his shoulder.

After his death, a righteous person of Baghdad saw him in a dream and asked about his state. He replied, أَنَا فِىْ رَوْحٍ وَّرَيْحَانٍ وَجَنَّةِ نَعِيْم 'In happiness and fragrance and Garden of Bliss.' [522] This is an indication towards the verse فَأَمَّا اِنْ كَانَ مِنَ الْمُقَرَّبِيْنَ، فَرَوْحٌ وَّرَيْحَان وَجَنَّةُ نَعِيْم 'Then if he is one brought near [to Allāh]; then [awaits him] happiness and fragrance and Garden of Bliss.'[523]

Shaykh Fatḥ al-Mūṣlī ﵀

People saw him in their dreams after his demise. He was asked, 'How did Allāh treat you?' He replied, 'Allāh asked me, "Why did you weep in this manner?"

I replied, "Because of the shame that my sins brought on me."

He stated, "Because of your incessant crying, I ordered the angels not to write any of your sins."'[524]

522 *Bustān al-Muḥaddithīn*, 125.

523 *Qur'ān*, 56:88-89.

524 *Ẓahīr al-Aṣfiyā'*, 270.

ʿAbd al-ʿAzīz Ibn Sulaymān ﷀ

ʿAbd al-ʿAzīz ibn Sulaymān ﷀ, the worshipper, was seen in dream by someone wearing a green pair of clothes and a crown made of pearls. He asked, 'How are you? How was death and what did you experience?' He replied, 'Don't ask about the severity and anxiety that death brings! Nevertheless, Allāh's mercy put a veil on all my shortcomings and, only because of his grace, did he treat me with courtesy.'[525]

Maysarah Ibn Sulaym ﷀ

Abū ʿAbd al-Raḥmān al-Sāḥilī ﷀ narrates, 'I saw Maysarah ibn Sulaym ﷀ in a dream and asked him,

"You have remained away for a long period?"

He replied, "It's a long journey."

He asked, "What did you experience?"

He replied, "I was let off because I issued edicts (*fatāwā*s) letting people off." I asked, "What do you order me?"

"Following the Sunnah and the company of the pious emancipates from the Fire of Hell and takes close to Allāh."'[526]

Shaykh Abū ʿAlī al-Zāghwānī ﷀ

Someone saw Shaykh Abū ʿAlī al-Zāghwānī ﷀ in a dream after his death and asked him, 'Which act acted as a saviour for you?' He indicated towards some parts of *Ṣaḥīḥ al-Muslim* and said that 'as a result of them.'[527]

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525 *Kitāb al-Rūḥ*.

526 *Kitāb al-Rūḥ*, 74.

527 *Bustān al-Muḥaddithīn*, 187.

Ustādh Abū ’l-Qāsim Qushayrī رحمه الله

He departed this temporary abode on the morning of Sunday 16th Rabīʿ al-Thānī, 465 AH. It is stated in his accounts through many chains that those supererogatory prayers that he used to offer during his days of good health, he did not even miss in his final illness. He offered all his prayers standing.

After his death, Abū Turāb al-Murāghī رحمه الله saw him in a dream. Shaykh Qushayrī رحمه الله said, ‘I am in amazing luxury and comfort!’[528]

Ḍaygham ʿĀbid رحمه الله

Someone saw Ḍaygham ʿĀbid رحمه الله in a dream, saying, ‘Why did you not supplicate in my favour?’

The one who saw him started apologizing, so he said, ‘It would have been better if you had supplicated in my favour.’[529]

Abū ’l-ʿAlā’ Ayyūb رحمه الله

Yazīd ibn Hārūn رحمه الله says, ‘I saw Abū ’l-ʿAlā’ Ayyūb ibn al-Miskīn رحمه الله in a dream and asked him, “How did Allāh treat you?”

“He pardoned me,” he replied.

“Due to which actions?”

“*Ṣalāh* and fasts.”

“Tell me about Manṣūr ibn Zādhān.”

“I see his palace from a distance.”’[530]

Salamah Ibn Kuhayl رحمه الله

Ajlaḥ رحمه الله says, ‘I saw Salamah ibn Kuhayl in a dream and asked him, “Which action did you find most virtuous?” He replied, “Tahajjud.”’[531]

528 *Bustān al-Muḥaddithīn*, 131.
529 *Kitāb al-Rūḥ*.
530 *Kitāb al-Rūḥ*, 69.
531 *Kitāb al-Rūḥ*.

Wafā’ Ibn Bishr ﵀

Abū Bakr ibn Maryam ﵀ says, ‘I saw Wafā’ ibn Bishr ﵀ in a dream and asked him, “How are you?” He replied, “I found liberation from every difficulty. He asked, “Which action did you find most virtuous?” He replied, “Weeping due to the fear of Allāh.”’[532]

ʿAbdullāh ibn Abī Ḥabībah ﵀

Mūsā ibn Warād ﵀ says, ‘I saw ʿAbdullāh ibn Abī Ḥabībah ﵀ in a dream, saying, “I was shown my good deeds and bad deeds. I even found documented in my good deeds those pomegranate seeds that I had picked up from the ground and eaten and, in the bad, I even saw the silken thread that was in my hat (*topī*).”’[533]

A Companion of Ḥammād Ibn Salamah ﵀

Ḥammād Ibn Salamah ﵀ saw a companion of his in a dream and asked him, ‘How did Allāh treat you?’ He replied, ‘Allāh Most High said to me, ‘You bore difficulties in life. Today, I grant you and all those who suffered misery eternal contentment.’[534]

Rajā’ Ibn Ḥaywah ﵀

A woman who worshipped a lot saw Rajā’ Ibn Ḥaywah ﵀ in a dream after his demise. She asked him, ‘What did you return to?’ He replied, ‘Towards goodness; however, we became worried after [leaving] from you and thought that the Day of Judgement has ensued!’ ‘Why?’ she asked. He replied, ‘Jarrāḥ and his companions were entering Paradise with all their possessions to the point that it became crowded at its doors.’[535]

532 *Kitāb al-Rūḥ.*
533 *Kitāb al-Rūḥ.*
534 *Kitāb al-Rūḥ.*
535 *Kitāb al-Rūḥ.*

تمّت

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّکَ اَنْتَ السَّمِیْعُ الْعَلِیْم

درسِ عبرت

جہاں میں ہیں عبرت کے ہر سُو نمونے — مگر تجھ کو اندھا کیا رنگ و بو نے
کبھی غور سے بھی یہ دیکھا ہے تو نے — جو معمور تھے وہ محل اب ہیں سُونے

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشا نہیں ہے

ملے خاک میں اہلِ شاں کیسے کیسے — مکیں ہو گئے لا مکاں کیسے کیسے
ہوئے نامور بے نشاں کیسے کیسے — زمیں کھا گئی آسماں کیسے کیسے

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشا نہیں ہے

زمیں کے ہوئے لوگ پیوند کیا کیا — ملوک و حضور و خداوند کیا کیا
دکھائے گا تو زور تا چند کیا کیا — اجل نے پچھاڑے تنومند کیا کیا

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشا نہیں ہے

اجل نے نہ کسریٰ ہی چھوڑا نہ دارا — اسی سے سکندر سا فاتح بھی ہارا
ہر اک لے کے کیا کیا نہ حسرت سدھارا — پڑا رہ گیا سب یونہی ٹھاٹھ سارا

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشا نہیں ہے

یہاں ہر خوشی ہے مبدّل بہ صد غم   جہاں شادیاں تھیں وہیں اب ہیں ماتم
یہ سب ہر طرف انقلاباتِ عالَم   تری ذات ہی میں تغیر ہیں ہر دم

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشا نہیں ہے

تجھے پہلے بچپن نے برسوں کھلایا   جوانی نے پھر تجھ کو مجنوں بنایا
بڑھاپے نے پھر آ کے کیا کیا ستایا   اجل تیرا کر دے گی بالکل صفایا

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشا نہیں ہے

یہی تجھ کو دھن ہے رہوں سب سے بالا   ہو زینت نرالی ، ہو فیشن نرالا
جیا کرتا ہے کیا یوہی مرنے والا   تجھے حسنِ ظاہر نے دھوکے میں ڈالا

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشا نہیں ہے

وہ ہے عیش و عشرت کا کوئی محل بھی   جہاں تاک میں ہر گھڑی ہو اَجل بھی
بس اب اپنے اس جہل سے تو نکل بھی   یہ طرزِ معیشت اب اپنا بدل بھی

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشا نہیں ہے

یہ دنیائے فانی ہے محبوب تجھ کو   ہوئی واہ کیا چیز مرغوب تجھ کو
نہیں عقل اِتنی بھی مجذوب تجھ کو   سمجھ لینا اب چاہئے خوب تجھ کو

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشا نہیں ہے

بڑھاپے سے پا کر پیامِ قضا بھی — نہ چونکا نہ چیتا نہ سنبھلا ذرا بھی
کوئی تیری غفلت کی ہے انتہا بھی — جنوں تابہ کے ہوش میں اپنے آ بھی

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشا نہیں ہے

نہ دلدادہ شعر گوئی رہے گا — نہ گرویدہ شہرہ جوئی رہے گا
نہ کوئی رہا ہے، نہ کوئی رہے گا — رہے گا تو ذکرِ نکوئی رہے گا

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشا نہیں ہے

جب اس بزم سے اُٹھ گئے دوست اکثر — اور اُٹھتے چلے جا رہے ہیں برابر
یہ ہر وقت پیشِ نظر جب ہے منظر — یہاں پر ترا دل بہلتا ہے کیونکر

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشا نہیں ہے

جہاں میں کہیں شورِ ماتم بپا ہے — کہیں فقر و فاقہ سے آہ و بکا ہے
کہیں شکوہ جور و مکر و دغا ہے — غرض ہر طرف سے یہی بس صدا ہے

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشا نہیں ہے

کل ہوس اِس طرح سے ترغیب دیتی تھی مجھے
خوب ملکِ روس ہے اور کیا زمیں طوس ہے

گر میسر ہو تو کیا عشرت سے کیجئے زندگی
اس طرف آوازِ طبل ادھر صدائے کوس ہے

سنتے ہی عبرت یہ بولی اک تماشا میں تجھے
چل دکھاؤں تو تو قیدِ آز کا محبوس ہے

لے گئی یک بار گی گورِ غریباں کی طرف
جس جگہ جانِ تمنا سو طرح مایوس ہے

مرقدیں دو تین دکھلا کر لگی کہنے مجھے
یہ سکندر ہے، یہ دارا ہے، یہ کیکاؤس ہے

مکمل مراقبہ موت

برائے بندگی ہے یاد رکھ
بہر سرافندگی ہے یاد رکھ
ورنہ پھر شرمندگی ہے یاد رکھ
چند روزہ زندگی ہے یاد رکھ

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

تو نے منصب بھی کوئی پایا تو کیا
گنجِ سیم وزر بھی ہاتھ آیا تو کیا
قصر عالی شاں بھی بنوایا تو کیا
دبدبہ بھی اپنا دکھلایا تو کیا

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

قیصر اور سکندر و جم چل بسے
زال اور سہراب و رستم چل بسے
کیسے کیسے شیر و ضیغم چل بسے
سب دکھا کر اپنا دم خم چل بسے

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

زور یہ تیرا نہ بل کام آئے گا
اور نہ یہ طولِ امل کام آئے گا
کچھ نہ ہنگامِ اجل کام آئے گا
ہاں! مگر اچھا عمل کام آئے گا

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

کیسے کیسے گھر اُجاڑے موت نے		کھیل کتنوں کے بگاڑے موت نے
پیل تن کیا کیا پچھاڑے موت نے		سرو قد قبروں میں گاڑے موت نے

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

کوچ ہاں اے بے خبر! ہونے کو ہے		تا بکے غفلت؟ سحر ہونے کو ہے
باندھ لے توشہ سفر ہونے کو ہے		ختم ہر فردِ بشر ہونے کو ہے

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

نفس اور شیطان ہیں خنجر در بغل		وار ہونے کو ہے اے غافل سنبھل
آ نہ جائے دین وایماں میں خلل		باز آ، باز آ اے بدعمل

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

دفعۃً سر پر جو آ پہنچی اَجل		پھر کہاں تو اور کہاں دارالعمل
جائے گا یہ بے بہا موقع نکل		پھر نہ ہاتھ آئے گی عمر بے بدل

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

تجھ کو غافل فکرِ عقبیٰ کچھ نہیں کھا نہ دھوکا عیشِ دنیا کچھ نہیں
زندگی چند روزہ کچھ نہیں کچھ نہیں اس کا بھروسہ کچھ نہیں

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

ہے یہاں سے تجھ کو جانا ایک دن قبر میں ہوگا ٹھکانا ایک دن
منہ خدا کو ہے دکھانا ایک دن اب نہ غفلت میں گنوانا ایک دن

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

سب کے سب ہیں رہروِ کوئے فنا جا رہا ہے ہر کوئی سوئے فنا
بہہ رہی ہے ہر طرف جوئے فنا آتی ہے ہر چیز سے بوئے فنا

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

چند روزہ ہے یہ دنیا کی بہار دل لگا اس سے نہ غافل زینہار
عمر اپنی یوں نہ غفلت میں گذار ہوشیار اے محوِ غفلت ہوشیار

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

ہے یہ لطف و عیشِ دنیا چند روز ہے یہ دورِ جام و مینا چند روز
دارِ فانی میں ہے رہنا چند روز اب تو کرلے کارِ عقبیٰ چند روز

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

عشرتِ دنیائے فانی ہیچ ہے | پیش عیشِ جاودانی ہیچ ہے
مٹنے والی شادمانی ہیچ ہے | چند روزہ زندگانی ہیچ ہے

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

ہو رہی ہے عمر مثلِ برف کم | چپکے چپکے رفتہ رفتہ دم بدم
سانس ہے اک رہروِ ملکِ عدم | دفعۃً اِک روز یہ جائے گا تھم

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

آخرت کی فکر کرنی ہے ضرور | جیسی کرنی ویسی بھرنی ہے ضرور
زندگی اِک دن گزرنی ہے ضرور | قبر میں میت اترنی ہے ضرور

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

آنے والی کس سے ٹالی جائے گی | جان ٹھہری جانے والی جائے گی
روح رَگ رَگ سے نکالی جائے گی | تجھ پہ ایک دن خاک ڈالی جائے گی

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

توسنِ عمرِ رواں ہے تیز رو　　　چھوڑ سب فکریں لگا مولیٰ سے لَو
گندم از گندم بروید جَو ز جَو　　　از مکافاتِ عمل غافل مشو

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

بزمِ عالم میں فنا کا دور ہے　　　جائے عبرت ہے مقامِ غور ہے
تو ہے غافل یہ ترا کیا طور ہے　　　بس کوئی دن زندگانی اور ہے

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

سخت سخت امراض گو تو سہہ گیا　　　چارہ گر گو سخت جاں بھی کہہ گیا
کیا ہوا کچھ دن جو زندہ رہ گیا　　　اِک جہاں سیلِ فنا میں بہہ گیا

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

لاکھ ہو قبضہ میں تیرے سیم و زر　　　لاکھ ہو بالیں پہ تیری چارہ گر
لاکھ تو قلعوں کے اندر چھپ مگر　　　موت سے ہرگز نہیں کوئی مفرّ

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

سرکشی زیرِ فلک زیبا نہیں　　　دیکھ جانا ہے تجھے زیرِ زمیں
جب تجھے مرنا ہے اک دن بالیقیں　　　چھوڑ فکر ایں و آں کر فکرِ دیں

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

بہر غفلت یہ تری ہستی نہیں دیکھ جنت اس قدر سستی نہیں
رہ گزر دنیا ہے یہ بستی نہیں جائے عیش و عشرت و مستی نہیں

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

عیش کر غافل نہ تو آرام کر مال حاصل کر نہ پیدا نام کر
یادِ حق دنیا میں صبح و شام کر جس لئے آیا ہے تو وہ کام کر

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

مال و دولت کا بڑھانا ہے عبث زائد از حاجت کمانا ہے عبث
دل کا دنیا سے لگانا ہے عبث رہ گزر کو گھر بنانا ہے عبث

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

عیش و عشرت کے لئے انساں نہیں یاد رکھ تو بندہ ہے مہماں نہیں
غفلت و مستی تجھے شایاں نہیں بندگی کر تو اگر ناداں نہیں

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

کجروؤں کی یہ چٹک اور یہ مٹک
دیکھ کر ہرگز نہ رستے سے بھٹک

ساتھ ان کا چھوڑ، ہاتھ اپنا جھٹک
بھول کر بھی پاس نہ ان کے پھٹک

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

حسنِ ظاہر پر اگر تو جائے گا
عالمِ فانی سے دھوکا کھائے گا

یہ منقش سانپ ہے ڈس جائے گا
رہ نہ غافل یاد رکھ پچھتائے گا

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

دارِ فانی کی سجاوٹ پر نہ جا
نیکیوں سے اپنا اصلی گھر سجا

پھر وہاں بس چین کی بنسی بجا
انہٗ قد فاز فوزاً من نجا

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

خانہ رنگیں ہے یہ دارِ جہاں
طفلِ ناداں بن کے دیکھ اس پر نہ ہاں

واہ تو نے دل لگایا ہے کہاں
تجھ کو رہنا ہی ہے کتنے دن یہاں

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

تو ہے اس عبرت کدہ میں بھی مگن
گو یہ ہے دار المحن بیت الحزن

عقل سے خارج ہے یہ تیرا چلن
چھوڑ غفلت عاقبت اندیش بن

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

یہ تری غفلت ہے بے عقلی بڑی — مسکراتی ہے قضا سر پر کھڑی
موت کو پیشِ نظر رکھ ہر گھڑی — پیش آنے کو ہے یہ منزل کڑی

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

گرتا ہے دنیا پہ تو پروانہ وار — گو تجھے جلنا پڑے انجامِ کار
پھر یہ دعویٰ ہے کہ ہم ہیں ہوشیار — کیا یہی ہے ہوشیاروں کا شعار

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

حیف دنیا کا تو ہے پروانہ تو — اور کرے عقبیٰ کی کچھ پروا نہ تو
کس قدر ہے عقل سے بیگانہ تو — اُس پہ بنتا ہے بڑا فرزانہ تو

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

دفن خود صدہا کیے زیرِ زمیں — پھر بھی مرنے کا نہیں حق الیقیں
تجھ سے بڑھ کر بھی کوئی غافل نہیں — کچھ تو عبرت چاہیے نفسِ لعیں

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

یوں نہ اپنے آپ کو بے کار رکھ　　　آخرت کے واسطے تیار رکھ
غیرِ حق سے قلب کو بے زار رکھ　　　موت کا ہر وقت استحضار رکھ

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

تو سمجھ ہرگز نہ قاتل موت کو　　　زندگی کا جان حاصل موت کو
رکھتے ہیں محبوب عاقل موت کو　　　یاد رکھ ہر وقت غافل موت کو

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

ترک اب ساری فضولیات کر　　　یوں نہ ضائع اپنی تو اوقات کر
رہ نہ غافل یادِ حق دن رات کر　　　ذکر وفکر ہاذم اللذات کر

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

یہ تری مجذوب حالت اور یہ سن　　　ہوش میں آ، اب نہیں غفلت کے دن
اب تو بس مرنے کے دن ہر وقت گن　　　کس کمر، در پیش ہے منزل کٹھن

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

یہ تری پیرانہ مستی تا بکے　　　یہ تری شہوت پرستی تا بکے
یہ ترا گھر اور گھرستی تا بکے　　　تا بکے یہ تری ہستی تا بکے

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے
کر نہ پیری میں تو غفلت اختیار زندگی کا اب نہیں کچھ اعتبار
حلق پر ہے موت کے خنجر کی دھار کر بس اب اپنے کو مُردوں میں شمار
ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

بچپن میں ایک شعر سنا تھا، فراغت کے وقت جب گھنٹے کی آواز کان میں پڑتی ہے، تو وہ شعر یاد آجاتا ہے ؎

غافل تجھے گھڑیال یہ دیتا ہے منادی
گردوں نے گھڑی عمر کی اک اور گھٹا دی!

قصیدہ ۱

یہ چند اشعار لمبے قصیدہ سے لئے گئے ہیں۔

ضَیَّعتَ عُمرَكَ یَا مَغرُورُ فِی غَفَلٍ

قُم لِلتَّلا فِی فَاَنتَ الیَومَ فِی مَهَلٍ

اے فریب خوردہ! تو نے غفلت میں عمر برباد کردی! اُٹھ کچھ تلافی کر کہ آج بھی تجھے مہلت نصیب ہے۔

وَاستَفرِغِ الدَّمعَ مِمَّا فَاتَ مِن زَمَنٍ

وَاندَم بِتَوبٍ عَلی اَیأَمِكَ الاَوَّلٖ

جو وقت ہاتھ سے نکل گیا اُس پر آنسو بہا، اور اپنی گزشتہ زندگی پر شرما کر توبہ کر۔

بَا دِر اِلی صَا لِحِ الاَعمَالِ مُجتَهِداً

فَا لنَّجحُ فِی الجُهدِ وَالحِرمَانُ فِی الکَسَلٖ

کمرِ ہمت باندھ کر اعمالِ صالحہ کی جانب سبقت کر، کیونکہ محنت میں کامیابی ہے اور کسلمندی کا انجام محرومی ہے۔

کُن لَا مَحَالَةَفِی الدُّنیَا کَمُغتَرِبٍ

عَلی رَحِیلٍ دَنٰی اَو عَا بِرِ السُّبُلٖ

دنیا میں ایسا رہ گویا تو سفر کے لئے پا برکاب ہے بلکہ راستہ سے گزر رہا ہے۔

دَارُ الْخُلُوْدِ مَقَاماً دَارُ آخِرَةٍ

اِنَّ الْاِقَا مَۃَ فِی الدُّنُیَا اِلٰی اَجَلٍ

ہمیشہ کی اقامت گاہ تو صرف آخرت ہے، دنیا میں قیام تو صرف میعاد مقرر تک ہے۔

قصیدہ ۲

قصیدہ کے چند اشعار درج ذیل ہیں۔

لَیسَ الُغَرِیُبُ غَرِیُبَ الشَّامِ وَ الُیَمَنِ

اِنَّ الُغَرِیُبَ غَرِیُبُ اللَّحُدِ وَالُکَفَنِ

شام ویمن کا مسافر درحقیقت مسافر نہیں، البتہ گور وکفن کا مسافر واقعۃً مسافر ہے۔

لَا تَنُهَرَنَّ غَرِیُباً حَالَ غُرُبَتِہٖ

اَلدَّھر یَنُهَرُہٗ بِا لذُّلِّ وَ الُمِحَنِ

کسی اجنبی کو بحالتِ غربت ہرگز نہ جھڑکو، زمانہ نے اسے ذلت ومشقت کے ساتھ خود ہی جھڑک رکھا ہے۔

اِنَّ الُغَرِیُبَ لَہٗ حَقٌّ لِغُرُبَتِہٖ

عَلَی الُمُقِیُمِیُنَ فِی الُاَوُطَانِ وَالسَّکَنِ

اجنبی مسافر کا حق ہے اُن لوگوں پر، جو اپنے گھر اور اوطان میں اقامت پذیر ہیں۔

سَفَرِیُ غَرِیُبٌ وَ زَادِیُ لَنُ یُّبَلِّغَنِیُ

وَقُوَّتِیُ ضَعُفَتُ وَ الُمَوُتُ یَطُلُبُنِیُ

میرا سفر اَن دیکھے راستوں کا ہے، میرا زادِ سفر منزل تک پہنچنے کے لئے ناکافی ہے، میری قوت کمزور ہو چکی ہے اور موت میری تلاش میں ہے۔

وَلِیُ بَقَایَا ذُنُوبٍ لَسۡتُ اَعۡلَمُھَا

اَللّٰہُ یَعۡلَمُھَا فِی السِّرِّ وَ الۡعَلَنِ

اور میرے پاس گناہوں کا انبار ہے جو خود میرے علم میں بھی نہیں، مگر اللہ تعالیٰ اُن کے پوشیدہ وظاہر کو خوب جانتے ہیں۔

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